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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME I

JACKSON, MISS., July 12, 1928

NEW SERIES
VOLUME XXX. No. 28

Brother Ernest M. Stewart asks prayer for the meeting at Tutwiler beginning July 11, Dr. M. O. Patterson assisting.

Mr. Virgil Posey can be had to lead the singing in meetings July 22, Aug. 19 or Sept. 1-15. Address him 116 Lemon Street, Jackson, Miss., or 'phone him 4256-J.

Just closed good meeting with Pastor Van Walker and Salem Church, (Walthall County). The field was pretty well gleaned, four for baptism, one by letter. Begin meeting at Arm Sunday. —W. B. Haynie.

We hear the cry now that if you don't vote for your party man you are a traitor. And yet the only hope these scare babies have of electing their man is to get the wet Republicans to desert their party. Who's the traitor?

We laugh at the negroes who believe the election of a Democratic president meant putting them back in slavery, and yet somebody supposed to know enough to run a county paper cries out if Al. Smith is not elected the carpet baggers and scalawags will get you. It's enough to scare us into conniption fits.

Many visitors noted that the Toronto papers were bold enough to publish many things said at the Baptist World Alliance which were antagonistic to the Roman Catholic position. In our country they are often too diplomatic or cowardly, to publish anything which might give offense to Romanists.

Resolutions against lynching were recently passed by the Chamber of Commerce at Brookhaven, the Ministerial Alliance, Methodist Missionary Society and the Business and Professional Women's Clubs and others. This is the right way to create proper public opinion and we hope it will encourage officers to do their duty.

Mrs. Clem Shaver, wife of the Democratic National Chairman, who called the National Convention to order at Houston, issued a statement in which she says that Governor Smith has stamped himself as a charlatan and a faker, and adds, "We dry Democratic women will not support the dripping wet ticket and joke platform named by Tammany delegates."

Under the local option law Montgomery was voted dry on July 7th, 1884, by 184 majority. Up to that time Montgomery county was wet, and had saloons. Winona at that time had a population of about 1,000 people, and Winona had to have a police force of six regular policemen to maintain order in our little city of 1,000 population. Winona today has around 4,000 population and has a Marshall and a night watchman, and so far as we know neither is over-worked trying to maintain order. Our jail during the wet regime prior to 1884 was crowded to capacity practically all the time. It stays practically empty all the time now, save occasionally for an insane person being incarcerated therein for safe keeping, pending removal to the Insane hospital.

Remember, these are not our opinions, they are facts taken from the old files of this paper, that can be substantiated by any person interested enough to read them."—Winona Times.

Now is the time to preach on Temperance and law enforcement. It is evident that we have fallen upon times that need it.

Rev. S. G. Posey, of New Orleans, was with us at Silver Creek (Calvary Church) from June 20th, thru the 29th; 23 additions—13 by letter, 10 for baptism.

Miss Minnie Landrum was welcomed home in Clinton last week on her return from seven years of fine service in Brazil. She came by way of Toronto, attending the Baptist World Alliance.

Dr. G. H. Grutcher has accepted the call to the pastorate of the Fifth Avenue Church, Saint Petersburg, Florida. He writes that he is well and happy and invites friends intending to visit Florida to come to St. Petersburg. May our Father's blessing continue with him.

Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., will be the supply preacher at Temple Baptist Church, Boston, Mass., during August and one Sunday in September. Baptists and other friends, summering in Boston will find a warm welcome and hearty greeting at this church at 10:30 a. m., and 7 p. m.

Dr. R. H. Pitt, editor of The Religious Herald, has the congratulations of all his brethren on the long service rendered the cause of Christ through the years of his stewardship. The Religious Herald has in many ways been a model for other papers and no more courtly spirit has been found among us than its present editor. May the Lord give him unflinching strength through the coming years.

A letter from brother J. F. Hailey tells of his doing some independent missionary and evangelistic work at Campaign, Bon Air and Wilder in the Tennessee mountains, in company with one of the ministerial students at Union University. There is an open door and adversaries sufficient to make it interesting. He says those who "expatiate on the glorious blessedness of sacrifice" might find here full scope for all their ardor.

The Biblical Recorder says of Governor Smith's expressed purpose to seek to change the Prohibition law:

By this statement the nominee forces upon the country the question of National Prohibition as the paramount issue. This at once lifts it out of the realm of politics and makes it the greatest moral issue ever injected into a national election—certainly since the question of human slavery was settled. In plain language this means that he will enforce the law while it is law, but will use all the influence of his great office to have the law changed. The President of the United States has more power and influence than any monarch on any throne of any country in the world, and Mr. Smith openly declares that he will use that power if elected to have repealed an amendment to the constitution that was adopted by a larger majority of the States than any amendment since the constitution was written. He throws the platform adopted by the Convention which nominated him on the discard and declares that he will be his own platform!

Dr. B. H. Ovelace, of Clinton, assisted Pastor B. E. Phillips in a good meeting at New Hebron, in which 26 were added to the church, seventeen of them by baptism.

Mayor James F. Walker of New York being asked if Al. Smith would not take his orders from Rome if he were elected president of the United States, replied, "I hope to God he does."

A meeting of the Board of Trustees of the Mississippi Anti Saloon League will be held in the Y. M. C. A. Building in Jackson, Tuesday, July 17, 9:00 A. M. You are urged to attend.

The Church at Louisville has given Pastor J. N. McMillin leave of absence till September and he is spending the time at Asheville, N. C., 194 Woodfin St., where he is getting back his strength and getting ready for a vigorous fall campaign.

Twenty four were added to DeKalb Church in a meeting just closed in which pastor W. L. Spinks was assisted by Brother Chas. C. Jones, whose work in Poplar Springs Church, Meridian, goes well. He will assist W. O. Carter at Bay Springs beginning July 18.

Mr. and Mrs. Stanley Armstrong—singers and workers—have recently closed two meetings, one at Winnsboro, Texas and more recently at Crowley, La. They are now assisting pastor Raleigh Wright at Farmerville, Texas. Dan R. Wade is doing the preaching.

The Commercial Appeal is quoted as saying something like a year ago the following:

It would be dangerous if not disastrous for the Democrats to nominate a man like Al Smith, who has thrice sworn in taking the oath of office of governor of New York to uphold and defend the constitution of the United States and who has thrice denied and betrayed it by lending his official and personal aid and encouragement that it might be nullified.

Rev. A. P. Scofield, of Gloster, passed away at Gloster one day last week. He had been for many years a good minister of Jesus Christ. Only part of his life was spent in Mississippi, but he was well known and greatly loved by his brethren here. For a year or more his health has not been good and he was prevented from taking active part in the work, but he made himself useful by any service possible to him in his home community. Our sympathy is with those who grieve most for his loss.

Dr. John R. Mott said of the Jerusalem Conference, "It was a touching moment when one of the members of the German delegation arose and confessed that Germany owed a great debt to the rest of mankind, a great debt of spiritual reparation, that for fifty years there had poured out from Germany poisoned thought, a great tide of materialistic philosophy and destructive criticism of our Christian doctrines and faith. He wished to say on behalf of the churches of Germany that during the next half century the rest of the world might hope to hear from Germany a clear and unclouded witness to Jesus Christ, giving him his rightful place in the life and thought of the world. Similar testimonies came from Africa, Korea, China and India."

LETTER FROM LONDON

For The Little Folks

London, England, June 11, 1928.

Miss Evelyn Johnson

Shannon, Mississippi, U. S. A.

Dear Evelyn:

In the Children's Circle of the Baptist Record a few months ago I read a letter from you in which you said that you enjoyed reading my letters from London. Of course, that pleased me, and when a few days ago I made an interesting trip to a beautiful place near London I thought perhaps you and the other children of the Circle might like to know about it.

It was in the palace of a wicked old king who lived about 400 years ago that I visited with an English girl friend about my own age. This palace is called Hampton Court and it was one of the costly homes of King Henry VIII, the father of Queen Elizabeth.

We went out from London on a big, red bus. Thousands of other people went that day because it was a holiday and perfect with sunshine and a fine sky which are much more rare in England than in Mississippi.

We found the palace a tremendous brick and stone building with hundreds of rooms and many open courtyards. Ivy vines cover it in patches here and there. Thousands of mothers and fathers with babies of all sizes were wandering about under its archways and strolling through its halls looking at fine pictures and the tall, spraying fountain in one of the open spaces. There was a time when common people wouldn't dare enter the palace, they might be beaten, stuck with a spear, or thrown into a dungeon. But now its loveliness is free to the public, because—well, you know English Kings are not masters of the people now, but are the people's servants.

In the good, or bad old days, the King used to come out from London with hundreds of servants and great nobles attending him, to hunt deer while he stayed at Hampton Court. There were many rooms for soldiers in the wings of the palace.

At the back of the palace I visited the gardens which are famous for their beautiful flower beds and the fine swans in the ponds. The trees were trimmed into fancy shapes like icecream cones and others like toad stools. Little boys and girls from the city were sitting on the grass with their parents, or running about exploring the mysteries of the gardens.

A crowd of little folks were leaning over a huge "cotton basket" near the edge of the pond and were deeply interested in something. I found they were looking at a mother swan which was sitting on her nest. The basket was just a rough frame to keep people from bothering her nest—and to keep her from biting the children. She would reach her neck to pick up bread the children threw to her, but she would not leave her nest.

The pond was alive with mother ducks and their downy little families. The ducklings were swimming about fussily in the sun-shine and diving under the water for a bug or just to show how smart they were.

Another crowd was standing around one wee bird which seemed too weak to fly. A lady was feeding it bread crumbs and although its heart was fluttering with fear it gobbled the crumbs hungrily. The baby bird's mother flew down anxiously from a tree, trying to coax the people to let the little flapper alone.

Just then a funny little man who must have been near sighted marched through the crowd and almost stepped on the little bird. The crowd yelled at him with one voice and he, now knowing what the trouble was, stammered in confusion. "Beg pardon! Beg pardon!" he said apologetically, then walked off without ever seeing the bird or understanding the outcry he had aroused.

The palace is on the bank of the river Thames, a beautiful stream which winds gracefully down toward London on its way to the North Sea. We

went down to its edge and watched the boats which scurried up and down on its surface like it was a great highway. And so it is. It was full of boats of every sort: big excursion steamers, middle-sized boats with motors or sails, and little skiffs in which boys and girls played small phonographs and ate their lunches. On the bank, too, holiday visitors were sprawling on the grass so thickly we could hardly walk along.

Coming home, we passed through Bushey Park, a part of the grounds of Hampton Court. Here are wonderful old chestnut trees, some of them 350 years old. And in this park are many nimble deer which are not at all afraid of the hundreds of folk who come to picnic under the trees.

Bye, Evelyn.

—Your friend, Sue Lipsey.

(Mrs. P. I. Lipsey, Jr.)

MUSING OF A COLLECTION PLATE

At 10:15 Sunday Morning—By Chas. F. Banning, with revisions.

Quite a crowd here this morning. Wonder how many PENNIES I'll get when the OFFERING is taken.

It's funny how MANY FOLKS who will pay a DOLLAR for lunch or TWO DOLLARS for a seat in the THEATRE will piously get off that joke about the widow's mite.

I am going to organize a UNION among the COLLECTION PLATES and have a union scale. "NOTHING UNDER A NICKEL."

I had a TALK with the other plates in the church office this week. THEY did not get any more than I did. It does not seem to make much difference whether we have a large or a small crowd. We get about the same.

Of course we cannot tell what is in the envelopes, but the congregation AVERAGED less than FOUR CENTS EACH in the LOOSE OFFERING last Sunday.

WHERE could a crowd go and GET as much in an hour and PAY SO LITTLE for it?

A COLLECTION PLATE sees some funny things. Last Sunday one man was badly scared. He could not find a dime for quite a while, and thought he was going to have to give a quarter.

I heard one man tell the preacher how much he ENJOYED THE SERMON. I hadn't the heart to tell the preacher how much the fellow PUTS IN THE PLATE each Sunday.

A STRANGER came in one day, and when they passed the plate along the seat, no one put anything in it, so he thought he was not supposed to and PUT HIS OFFERING BACK INTO HIS POCKET. And he had a quarter in his hand, too.

One plate has been SICK all this week. A man dropped in a FIVE DOLLAR BILL last Sunday, and the plate hasn't recovered from the SHOCK yet.

Sometimes I wonder what children think of ME and the CHURCH and the PREACHER when their parents pay TEN CENTS apiece for CIGARS, SEVENTY FIVE cents for a MANICURE, and then give a NICKEL on Sunday.

I notice the new members use ENVELOPES and PAY regularly.

It makes a collection plate feel good when EVERY MEMBER of a family drops in his ENVELOPE EVERY Sunday.

I think I'll suggest to the preacher that we have a TESTIMONY meeting some Sunday and let the COLLECTION PLATES give their TESTIMONY.

Some folks who will not make a pledge, but put their OFFERING in the LOOSE COLLECTION, might vote against such a meeting.

Here comes John West, Nat R. Jones, Sr., M. L. Dilworth, T. A. Lamb, and the rest of the ushers. Our WEEK'S WORK will soon be over.

As usual, I suppose ONE-TENTH of the folks will put in NINE-TENTHS of the OFFERING. Salvation seems to be very free for some folks and they forget that "ONE-TENTH IS THE LORD'S and is HOLY UNTO THE LORD."

Some of these folks seem to think that we

COLLECTION PLATES are BARNES for BUFFALOES.

"Less than ONE-TENTH is poor business and poor religion."

—Bellvue Bulletin.

The Detroit Convention

Ernest O. Sellers

4461 registered in attendance upon the sessions of the Northern Baptist Convention held in the truly magnificent Masonic Temple (said to cost over \$6,000,000) in Detroit, Mich. June 16-22. The entertainment of the Convention was great and cost the local committee \$7,500.00. The acoustics of the hall seating 6,000 are perfect, a woman's voice can be heard easily and without the aid of a "mike". The program was comprehensive, perhaps overly so, but it was ably presented. There was not a single harsh or controversial note uttered. Except for one sentence expressed by a Chinese woman delegate there was not one word that I heard which could offend the most radical fundamentalist, most truly it was a harmonious convention and never have I heard our Lord and Saviour exalted more. Prayer was interjected frequently and President Coleman had but little use for his gavel.

Northern Baptists reported nearly a half million dollars increase in total receipts for the past year and a reduction of several thousands on debts. They also reported a healthy increase in the number of missionaries being sent to the foreign fields. The first two days of the Convention made me feel that it was too much cut and dried, being directed "from the platform", and lacking the spontaneous democracy of the Southern Baptist Convention sessions. But after observing the daily "Forum" gatherings and business session of the convention more carefully I was forced to admit to an equal degree of democracy though it was not manifested perhaps as it is in the sessions of our convention. To a marked degree there was less of striving to "get before the Convention" or crowding upon the stage behind the speaker's desk.

It was a great job for me to renew acquaintances of past years and to have fellowship with present day leaders of Baptist work in the North.

The singing was good, more of the stately hymns and fewer of the ultra modern gospel songs. Though not in the collection of hymns used, I tried them once on "Bound for the Promised Land" and they sang it like a Southern Convention would. Fact is, taking the Convention as a whole, I could see but little difference and I certainly felt equally at home among Baptist believers.

Goodman W. M. U.

When it was decided at the W. M. U. Convention in McComb to put on a drive in June for the Baptist Orphanage at Jackson, with the help of our Sunday School we had enough funds to furnish a small room in the Orphanage. After plans for the drive were completed, we then set one hundred dollars as our goal by June 24th.

Monday afternoon at our W. M. U. business meeting our hearts were made to rejoice to know that we had gone over the top by a few pennies.

We are a small band of workers, and one hundred dollars seemed to be far beyond our reach, but through preservice and loyal cooperation we have reached our goal, and today we are sending in our contribution and we pray God's blessings on it.

May we, as Baptists of Mississippi, never be weighed in the balance and found wanting again in the care of our fatherless and motherless.

We are proud, but not boastful.

—Mrs. W. T. McDaniel, Sec. & Treas.

Dr. B. W. Griffith resigns the presidency of First National Bank in Vicksburg, but continues as chairman of the board of directors. He has been in the banking business for 50 years, and has for several years been the president of the Board of Trustees of Mississippi College.

Housetop and Inner Chamber

Dr. F. W. Eberhart resigns pastorate at Georgetown, Ky.

Brother W. O. Carter assisted Pastor Waldrop in a meeting at Fouke first Sunday in July.

On Sep. 1, Dr. B. D. Gray will have served 25 years as Secretary of the Home Mission Board.

Pastor Sandusky is conducting a meeting at Holly Springs, assisted by Elder E. C. Stevens, of Louisville, Kentucky.

Dr. H. M. Wharton, for many years evangelist and many other years pastor in Baltimore, died at his Baltimore home June 23.

Dr. H. C. Wayman, formerly president of William Jewel College in Missouri, accepts the presidency of Des Moines University, Iowa.

Pastor A. Reily Copeland, of Tabernacle Church, Waco, writes in high praise of the work of A. D. Muse in a meeting with him in June.

Dr. H. W. Virgin invites any visitors to Chicago to worship with the North Shore Baptist Church, Berwyn Ave., at Lakewood (5300 block, North).

"I'm not quite sure about your washing machine. Will you demonstrate it again?"

"No, madam. We only do one week's washing."
—Tit-Bits.

The Western Recorder, hitherto under the state board of Missions, will hereafter be under the direction of a Board of Publications, according to brother Fleetwood Ball.

Dr. J. Fr. Norris conducted a meeting at Buckner Park, Dallas, Texas, which resulted in a church with 1200 members. Three hundred were baptized at one time in the lake.

Evangelist T. C. Crume and Singer I. C. Petree held a meeting in Southside Church, Tuscaloosa, in which 131 additions and conversions were reported, of whom 91 joined Southside Church.

Mrs. Bradley (at 1 a. m.) "Oh Jack, wake up! I can just feel there's a mouse in the room."
Husband (drowsily). "Well, just feel there's a cat too and go to sleep."—Boston Transcript.

Dr. Len G. Broughton recently offered his resignation as pastor First Church, Jacksonville, Fla. The church has accepted the resignation and Dr. Broughton will first seek restored health.

Miss Jessie Burrall, teacher in Stephens College, Mo., better known as teacher of a large Bible class in First Church, Columbia, was married June 5 to Dr. Earl Eubank of the University of Cincinnati.

Pastor R. M. Dykes resigns at Ponchatoula, La., where a fine work has been done. He ought to be brought back to Mississippi where he belongs. He is an alumnus of Mississippi College and of the Louisville Seminary. And his wife is a true help mate.

Pastor J. S. Riser, Jr., of Durant, while attending the Baptist World Alliance in Toronto, preached Sunday evening for Pastor Loney at Humber Bay Church; Rev. J. R. Socaciu of Roumania preaching in the morning. These three preachers were in the Southern Seminary together. The Lord gave them a gracious day.

We were glad to have a short visit last week from Dr. T. J. Barksdale, who for a dozen years has been pastor of a great church in Louisville, Ky. He was back in Mississippi to assist Pastor W. R. Cooper in a meeting at Drew, where there were 26 added to the church, nine of them by baptism and the church greatly strengthened.

Coming back from Canada our group of Mississippians and Alabamians encountered the customs officers at Niagara Falls. Two of them entered the car and opened a suit case or two and then one of them asked, Are you people Baptists returning from Toronto? Being answered in the affirmative, he waved his hand over the other suit cases and they were passed.

Dr. A. J. Holt tells in The Florida Witness of the marriage of his son, J. T. Holt and Mrs. Lizzie Kimbrough Rose at Chattanooga during the meeting of the Convention. These "young people" were sweethearts 30 years ago while students at Jackson, Tenn. But their ways had parted and both were brought together after thirty years. The bride is a sister of Dr. R. A. Kimbrough.

At Norfield the revival meeting resulted in 34 additions to the church, 18 on profession of faith. The meeting was splendidly attended in spite of rain, and the interest was good from the beginning. Pastor G. C. Campbell was assisted by brother H. K. Ezell of Seminary, who brought strong, warm gospel messages. Joy was awakened in the hearts of Christians and there were showers of blessings. Blessings continued to abound in this church.

Home Board Evangelists, E. E. Huntsberry and B. B. Cox, have just closed a two weeks meeting at Leesville, La. Seventy odd members were added to the church and a fine spirit prevails throughout the town and community. The work these men do is sound, sane and constructive. We feel that they have been a wonderful blessing to us. The Home Board is to be congratulated on having these fine men on their evangelistic staff.
L. R. Morgan, Pastor.

The milk in the coconut is heard to rattle in a statement made by the wives of Democratic Senators in Washington who are up in arms against the Anti-saloon League, according to Gates, a staff correspondent of the Commercial Appeal. It is to put it into plain words "how could I expect my husband to be re-elected if I oppose Al Smith on account of his whiskey record? And there you are. It is plain selling out for office. And that is what it is with many. And yet the people who report these sales don't even see the plain dishonesty of it. Of all the blindness!

Brethren, while you are holding your revival meetings it is a good time to get The Baptist Record into all the homes, or at least 90 per cent of them at half price, that is for \$1.00 each. Remember that it can be had for this price only when 90 per cent of the families get it and the money is sent us in advance. But it may be paid annually, semi-annually or quarterly. But it must be for a year's subscription in good faith. We have made good progress, the list now reaching nearly 17,000, but we must make it 20,000 by the time our Convention meets. Get the folks to come on in now while things are going good.

A short time ago when Dr. P. E. Burroughs published his new book on Stewardship and Missions, Our Lord and Ours, it was accompanied by a Teacher's Guide, which gave many illustrations and personal experiences. Among these were three credited to the editor of The Baptist Record. Two of these were furnished by the editor at the request of Dr. Burroughs. The other was taken from the Record, but was not written by the editor. We have just learned that this article was written for the Record by Rev. J. D. Fulton of Louisville, Miss. It was, of course, a compliment to brother Fulton and to him belongs the credit for that article. It is only one of the many good things he has done.

—The following is quoted from The Reform Bulletin of New York: "At a Democratic dinner held in Hotel Vanderbilt, New York City, April 24, 1922, to discuss campaign issues and ways of raising campaign money, some advocated that the Democratic party should declare itself in opposition to the Volstead Law; others opposed so doing. Governor Smith arose and among other things said: 'I don't believe the Democratic party should camouflage on this subject. The Democratic party is a saloon party and everybody knows it is a saloon party, and it ought to come out and say so.'—Word and Way.

Titles are very much more prized in Great Britain than in this country, and every man who has one or more is apt to swing it around his neck on all public occasions. In Canada it is something like Britain, but the Canadians do not always keep up in this matter. The story is told of a Canadian family that entertained an Anglican Bishop accustomed to being addressed as "My Lord." A servant had been told that when he waked the bishop in the morning by a knock on the door he must say, "It is the boy, my Lord." In trepidation he knocked on the door and when the bishop called, "Who's there?" he answered tremblingly, "It's the Lord, my boy."

The Baptist World Alliance was very fortunate in its presiding officer. Everybody regretted the sickness and absence of President Mullins. But when it was announced that Dr. Geo. W. Truett had been selected to preside in his place there was a great feeling of satisfaction. And no mistake was made. We have never seen so good order pre served in so large an assembly. It was the masterly spirit of the presiding officer and his own genuine reverence which impressed itself on all the rest. The program was carried through in a most orderly way without confusion or loss of time. Southern Baptists were sure of things being done right when Dr. Truett took the gavel, and they were not disappointed.

—A friend tells us a "good story," and here it is: "Several years ago a prominent bishop (I think it was Bishop Tuttle) from the United States was in London. He was introduced to a great audience by the Lord Mayor, and he said, 'Bishop Tuttle has been everywhere, and he has seen everything, and he knows everything.' and the bishop did not deny anything that had been said, but proceeded at once with his speech. An old fellow sitting near the front very deliberately arose and said, 'You say you have been everywhere, and have seen everything, and that you know everything? The bishop blushed and said, 'That is what the Lord Mayor said.' The old man said, 'Have you ever had delirium tremens?' The bishop blushed and said, 'No.' The old man said, 'You ain't been no wha, and you ain't seen nothin', and you don't know nothin', and he turned and walked out.'—Ex.

"President Calles has discharged 700 unnecessary generals and 14,000 unneeded officials, thus saving the government \$1,000,000,000 expense during his first year. Established a national bank and a labor college; opened many new schools, for a while eight schools every fourteen hours.

Spends more money on education than on military establishments. Has government printing presses printing the four Gospels for distribution in Mexico; exacts promises from hand takers to raise nothing for alcoholic drinks. Has sent many students to the U. S. forty for the study of agriculture; has a Christian man for the important position of Minister of Education.

Is there any other government that can show such rapid strides for good as Mexico has for the past two years?

Why such a marvelous change? Because President Calles is a Christian. He is trying to carry out the Christian principles.

—East Texas Baptist.

Editorial

FUTURE OF THE ALLIANCE

Many have been thinking about the continuance or discontinuance of The Baptist World Alliance, and many have asked our opinion of its future. We claim no ability to see the future and our judgment is to be taken only for what each may think it is worth. We have attended only the last two of the four meetings of the Alliance, Stockholm 1923 and Toronto 1928, and have greatly enjoyed both of them, and have been greatly helped by the information, inspiration and fellowship of these meetings. We have no regret at going, and are deeply grateful for all benefits received.

We believe also that these benefits have been widespread, if not universal. It is great to get acquainted with other Baptists. This has been a great source of joy to us in going all over Mississippi for the past sixteen years. And the acquaintance with a larger circle has increased our joy and our confidence in the triumph of the gospel of Christ. We have a Savior who is the Savior of all men, and a gospel which meets the needs of all men. This is what Paul calls being "comforted, each of us by the others faith, both yours and mine".

We believe the Alliance has been worth to the cause of Christ all that it has cost in time and money and energy spent. It has brought the ends of the earth together, and true Christians will always be helped by closer fellowship. The Baptists have been greatly stimulated in those countries where the cause is weak or the work is new. And Baptists in countries where they are strong and numerous have been mightily drawn out in their sympathies toward those who are making a brave fight under great difficulties and hardships. It is good that we have all shared what we have of suffering and of prosperity. It has made for unity and brotherliness.

And now the question arises as to whether the Alliance has served its purpose and accomplished its mission. Can it be maintained, and is it necessary simply for the purpose of joyous fellowship and mutual inspiration? If this has been accomplished, is it necessary to perpetuate the Alliance merely for this? Are there not other means of keeping in touch with one another which will be sufficient and much more economical? It is probable that the cost of attendance on the meeting in Toronto was between a quarter and a half million dollars, probably nearer the latter. We believe the people who went, got the worth of their money, in intellectual and spiritual results. But whether they would continue to do this, that is another matter. And we seriously doubt it. Fellowship may be maintained today through the printed circulation of the truth, and by visits of representative Christian leaders.

Beside the matter of economy, it is doubtful if the Alliance can be permanently kept up, because it has no definite task or objective. It is the boast of the Alliance that it is social and inspirational. That it does not conduct missionary enterprises, that it has no schools, and has no plans for philanthropic or benevolent work. There are organizations aplenty for this purpose, which are nearer to the churches, and better able to enlist the people. Now it is exceedingly doubtful if it is necessary to perpetuate an institution which has nothing in particular to do. It is hardly worth while to put fine harness on a horse and just let him parade up and down the street with the traces dangling at his heels, hitched to no load. That, it seems to us, is what the Alliance will come to be.

Besides all this there are positive disintegrating influences within the Alliance itself. While there are many evidences of unity, there is evidence of differences that are important, and

which are almost sure to be destructive. These were manifest on several occasions in the meeting in Toronto. And these differences are near vital, if not entirely vital. These differences were accentuated by the fact that when they were evident, they provoked applause of the positions stated. Applause was more common and more vigorous when some controverted matter was introduced. The silence of those opposed to the position was as ominous as the applause of its advocates.

There were those who advocated open communion; another advocated open membership and open everything; another advocated union of churches of different denominations; another advocated cooperation in mission work with other denominations. While the question of the infallibility of the Bible was not directly introduced, there was attack on those who hold to its inerrancy. Some of those things go deep into the thinking of our people, and indicate lines of cleavage which will doubtless appear more and more.

Along with these things, perhaps as the result of some of them, it was evident that this meeting was not on the high spiritual level of the one in Stockholm five years ago. It was too much like a convention of real estate men, each boosting his own bunch. There was too little of magnifying the Lord and the crucifixion of self. The Roll Call of Nations, in which one representative from every country spoke two minutes, was not in the same class with that of five years ago. The strong spiritual tide was absent. The deep stirring of soul, the waves of Holy Ghost power were not in this last meeting. There was an evident recession of the tide, and people felt it. If this is absent, what is the use?

VOICE OF JEHOVAH ON THE WATERS

Perhaps The Record readers would be interested in a word about Niagara Falls, which it was our good fortune to visit on the way to Toronto. We reached the city of Niagara Falls, N. Y., said to have 90,000 people, in time for breakfast and soon thereafter started out to see one of the greatest wonders of the world. We were goodly company, mostly from Mississippi and Alabama.

This is the greatest single exhibition of natural marvel that we ever saw. The river itself is interesting. But crossing one branch of it we went over to Goat Island, which is a beautiful park then down to the falls on the American side. There is no description that will give any adequate conception of it. It is not a single fall, but the water is parted into two or three sections, one of which is called the Bridal Veil, and plunges over a precipice said to be 147 feet. This forms a cloud of boiling water, spray and mist which hides the water for some bit below, allowing it to reappear in the sun a few rods away. This part of the river was muddy while we were there from heavy rains.

Here at the American falls is a pavilion, where for the consideration of \$1.00 you are provided with some second-hand (thousandth rather) clothes and sloppy shoes, that you may go down an elevator, out through a horizontal shoot (chute) to the riverside under the bank for a visit to the Cave of the Winds. We donned this furniture, putting on over it a yellow slicker and hood making us look like a bunch of wingless yellowhammers. All men and women look alike.

When this string of ugly birds emerged on the river bank, we found a plank walk or bridge leading for perhaps a hundred yards over rocks and water to the falls. We didn't go far till we were close enough to the falls for the sheets of spray to hit us all over, and facing it, it took our breath. It is difficult to see how this walk was ever built, unless after a long summer drought. Here there was yelling and oo-oo-ing and an effort to keep our breath and our feet. With two ladies the editor was near the rear of the procession. While we were hardly past the first assault of the waters, a big man from Ala-

bama met us on his return. He had found it too much for his heart. At this encouragement the two ladies took cold feet, being protected in those parts by only cloth slippers. They were for "returning to camp" right now. It was a good alibi for the gentleman of the party, who didn't seek to "disencourage" them. We pulled for the shore, and soon had our civilized rags on, feeling pretty good after rubbing down with a rough towel.

Then we proceeded to "follow our leader" around the island park, keeping close to the tumbling river. We got back to the hotel in time for dinner, and in humor for eating. After dinner we went to see The Gorge, on a trolley below the city, where the united river runs through a narrow place, between beetling hills on either side. The descent is so rapid, the passage so narrow, and the channel so uneven on account of great rocks and rugged bottom, that there is a roaring cataract for a mile or more.

It is one of the wildest, noisiest scenes to be found in this noisy world. The waters are leaping, madly laughing, dashing, roaring, raging, ripping, racing, rearing, writhing, wrestling, plunging, swirling, splashing, snorting, screaming, spitting, frothing, booming, cavorting, crowding, crunching, growling, groaning, grumbling, yelling, boiling, broiling, howling in chaotic confusion, never resting. There is one mad swirl of water as far up and down the stream as you can see. And high above it from bank to bank runs a wire cable on which is swung a huge basket transporting adventurous people from bank to bank. We gazed up at these people and down at the raging water.

In the afternoon we took another trolley from the hotel and crossed over to the Canadian side, where we stopped to see Horse Shoe Falls. These are the greatest of all, and there is no description which could convey any adequate idea of them. Here more than three-fourths of Niagara River plunges over a precipice curved like a horse shoe. The American Falls are outclassed by this glory which surpasses, for this exceeds in glory any single natural phenomenon we ever behold.

The center and body of the water is green, a beautiful emerald shading to snowy white where it is broken in the fall or in contact with the rocks. The very volume of it awes you. The irresistible rush of waters overwhelms you; the forms and colors assumed in different positions entrance you. It all forms a boiling cauldron at the bottom of the precipice in which dinner seems preparing for a million titans. The spray and mist and vapor rise or hang or swirl according to the humor of the moment. And as you walk a few rods down the stream these form a cloud on which the afternoon sun hangs a splendid rainbow, which follows you as you proceed downstream. You irresistibly lift your hands in wonder and your soul in worship. It is a place where you would like to be away from the crowd with only one or two companions of kindred spirit.

The Voice of Jehovah is upon the waters
The God of glory thundereth,
Even Jehovah upon many waters.
The voice of Jehovah is powerful
The voice of Jehovah is full of majesty.

"Sing-Songs" and Bible Study.

Rev. G. W. Riley of Clinton, conducts what he calls "Sing-Songs" and Bible Study Services, which often result in a revival meeting.

On his way from the Southwestern Seminary last Spring, he stopped at Canton, Texas to visit his brother. They went to prayer meeting that night, and the pastor asked Bro. Riley to conduct the service. He held a "Sing-Song Stack-Pole" Bible reading service, at the close of which the pastor and church asked him to stay over and hold a meeting. The same thing occurred at Tinnin on last Sunday, and he will begin a meeting there next Sunday.

Suppose when you are thinking how you should vote, you ask yourself the question, "What would Jesus do?"

IMPRESSIONS OF THE HOUSTON CONVENTION.

The very atmosphere was surcharged with Smith sentiment and enthusiasm, though quite a respectable minority was anti-Smith, but quiet, serious and a bit depressed. Enough to make them blue. Some of them had fought hard for many years for prohibition, to be compelled to stand still and helpless, and see many of their former comrades join the liquor forces in bawling fifty years of prohibition achievement to Tammany Hall for Al Smith for President was to many of us intolerable.

Senator Robinson was elected President and proved himself a past master at the business. On the evening of the third day Governor Smith was nominated for President in the midst of great tumult and applause by an overwhelming majority. On the fourth day Senator Robinson of Arkansas was nominated Smith's running mate by an equally large majority. A makeshift of a dry platform had been agreed upon, or rather accepted, the dries as the best they could get. It was not altogether satisfactory to either wets or dries—a compromise. The dries were chagrined and the wets delighted because prohibition was sold so cheap. Our political leaders are responsible for the low price at which prohibition was sold. According to our leaders' judgment, it was necessary to almost give away prohibition—to imperil its destiny by putting it into the hands of its enemy—to save the Democratic party. This was, as some of us think, a cheap sale indeed.

I mention with shame two incidents of the convention, not because it is pleasant to do so, but because the whole truth can not be told without doing so. Some of our delegates as well as visitors from Mississippi indulged in orgies that would have been a disgrace even in saloon days. These were indulged in by both delegates and visitors, including members of the legislature. I refrain from going into details. I simply say this kind of conduct is in line with the convention in nominating a whiskey man for President. It brings the blush to the cheek of Christian men and women to contemplate such bacchanalian revelries, in a private way, but when they are extended into public places, they transcend tolerance. Some of our delegates assisted by a visitor who had no right to a seat with the delegates became a spectacle for the gaze of the whole convention by engaging in two fist fights, interrupting the proceedings of the convention till the sergeant-at-arms could arrest and carry out of the Hall one of our Mississippi men. In the drinking men's scuffle and fight for the Mississippi banner, to join in the Smith parade up and down the aisles of the Hall, the banner was broken off the staff. Was that a prophesy?

It seems that our delegation was about equally divided between wet and dry, the women as well as the men. We had some stalwarts who stood like a stone wall to the end. Among these should be mentioned Hon. Hugh V. Wall of Brookhaven, who seems to have been the leader against Smith. There were several others worthy of mention, but space forbids. It seems to be the prevailing opinion that if our political leaders had stood strong against Smith clear through, they could have carried our delegation, but they did not. With the delegation at Houston, it seemed inevitable from the beginning that Smith would be nominated, but this did not weaken the determination of many of us to oppose him to the end. Most of our political leaders have been a distinct disappointment to prohibitionists.

T. J. Bailey.

It was the privilege of the editor to preach for Pastor J. N. McMillan at Louisville and at Calvary Church nearby last Sunday. His people are expecting his return in strength Sept. 1st. At night the preachers from the other churches came with some of their people for a service in the park nearby, but the rain drove us all in the house and cut down the congregation—The rain or something.

The editor of the Lawrence County Press says, There is no use denying the fact: the nomination of Al. Smith was a distinct slap in the face, to millions of Christian men and women in this country, especially in the South. He is an anti-prohibitionist from the ground up, and he doesn't care who knows it. He is going to fight for whiskey on any and all occasions, coming as he does from a whiskey soaked state, which is mighty nice company for good christian men and women to whoop and hurrah about and vote for.

They talk to us about expediency and the corruption of the Republican party, negro domination, and all that sort of thing. It's all rot, and people should begin by this time to think for themselves and not be taken in as suckers any longer.

It is high time for the christian men and women of this country to begin to think and speak for themselves. They may not be in the majority, but it is certain that they will never get anywhere if they do not take a firm, united stand for the right. We don't relish the idea of being told what our duty is by a rum-soaked editor or to be dictated to by any set of men, regardless of their standing in the political party to which we have always given allegiance. It is our privilege to speak our mind either before or after the nominations are made, and we are going to do it.

Will you kindly give place to a statement regarding my recent attack in Raleigh, N. C. I

am feeling quite well again, and indeed returned home alone nearly two weeks ago. All the unfavorable symptoms are gone, and the doctors assure me of complete recovery. They simply prescribe rest for six months in order that I may recover from the over-strain of nerves which brought about the indisposition which came at Raleigh. I did not suffer from a stroke of apoplexy as some imagine, but the doctors tell me that I need the relaxation and rest to recover the tone which I need for my normal health. Indeed my recovery has been so rapid that it has been a surprise to the physicians themselves. I am coming to my office for a short time each day.

Will you kindly assure all the brethren and friends of my deep appreciation of the great numbers of telegrams, letters and resolutions assuring me of the prayers and good wishes of our people everywhere. I am sure that the prayers of our people were a prime cause of my rapid recovery.

E. Y. Mullins.

The Sebastopol and Dixon Baptist Churches have recently decided to go to half time work each. Sebastopol is having services on first and third Sundays, and Dixon has services on second and fourth Sundays. Everybody seems to be interested in the work and we hope to make great advancement in the future. The meeting begins at Sebastopol next first Sunday and at Dixon on second Sunday. Brother I. F. Metts is doing the preaching at both places.—A. H. Childress.

Convention Board Department

R. B. Gunter, Corresponding Secretary

TIME FOR ORPHANAGE CAMPAIGN IS UP

It was definitely stated by the Board that the Orphanage Campaign would be terminated with the 30th of June. Of course, we did not expect that all contributions would be in by that time. In fact, they are still coming. We urge that churches everywhere send in the offerings immediately in order that report may be made to the Committee and funds turned over to the Orphanage Treasurer. All totaled, including Churches, Sunday Schools, B. Y. P. U's., W. M. U's., and individuals, we have received offerings from 618 contributors. In some cases, the church and its organizations sent in separate contributions. So, that will give you some idea as to whether or not the 1600 churches of the State have made contributions. At this time we have received a little less than \$20,000.00. Very few contributions have come in from the large churches and many contributions indicate that the work was not stressed in the churches. Anyway, the time is up and we earnestly request that all contributions be sent in immediately.

BACK TO THE COOPERATIVE PROGRAM

It is now time for us to emphasize the Cooperative Program with all our might. Other phases of our work have suffered since the Orphanage drive was put on. We must bear in mind that so long as we are in a Cooperative Program no participating interest has a right to ask for all its needs unless all other participating interests are receiving all they need. This must be the spirit of cooperation. For that reason, it behooves us that no participating interest should emphasize its needs at the expense of other interests. The only way not to do that is for every interest to encourage in every way possible contributions to the Cooperative Program without any designations whatever.

THAT PASTORS' CONFERENCE AUGUST 29th AND 30th AT MISSISSIPPI COLLEGE

Every pastor and layman to whom we have spoken concerning this conference is of the opinion that this will be the most worthwhile meeting we have yet had. No pastor can afford to be indifferent towards it. The emergency demands the presence of every pastor.

The Board members have been written for their opinion. If they approve the conference will be called. Dr. J. W. Provine, President of Mississippi College, has been generous in volunteering to entertain the pastors while in attendance upon the conference. We have set it for a time when revival meetings will practically all be over. We have also endeavored to arrange it so as to meet before the district associations begin.

If the conference is called, it is our purpose to give it over during the days to the pastors. There may be one or two special speeches at the evening hours.

COMPARATIVE STATEMENT

The following statement, which will give you some idea of the present financial standing, has been mailed to all the State Convention Board members:

Receipts for 1926-1927.

Nov. 1st to July 1st. for the Cooperative Program,	\$168,753.23
Jan. 1st to July 1st for the Cooperative Program,	\$132,201.05
Nov. 1st to July 1st for Specials	\$ 21,677.89
Jan. 1st to July 1st for Specials	\$ 12,203.66

Receipts for 1927-1928.

Nov. 1st to July 1st for the Cooperative Program,	\$183,384.13
Jan. 1st to July 1st for the Cooperative Program,	\$143,640.94
Nov. 1st to July 1st for Specials	\$ 16,789.78
Jan. 1st to July 1st for Specials	\$ 13,639.97

BAPTIST WORLD ALLIANCE

(Continued from last week)

WEDNESDAY MORNING

Glorious sunshine today (at least at this morning hour) and a bit warmer, which suits the folks from the "land of cotton" attending this Congress. "Jesus shall reign where'er the sun" starts the missionary meeting this morning. Dr. W. Y. Fullerton of England presided. He said the gospel is for all the worlds in all the world, for the geographical world, intellectual, spiritual, religious, industrial, social, commercial, criminal and all the rest.

The missionary sermon was by Dr. Charles W. Gilkey of Chicago. Read Heb. 11. Text: These all having had witness borne to them through their faith, etc. That without us they should not be perfect. He began with an illustration of the building of successive union R. R. stations in Chicago to meet enlarging demands. In the times of transition there was great confusion. This confusion may be avoided in changing homes, but it cannot be done without confusion by a railroad, for business must go on at the same time. There must be "business as usual".

No figure can adequately symbolize the progress of religion. Jesus' parables were parables of life, growth. We are in difficult days. Ideas, methods and technique are outgrown and inadequate. But in spite of changes, business of the Kingdom must go on. Spiritual traffic must not be blocked. This is specially true in the Christian missionary enterprise. Methods must undergo reconstruction. Those who began the building in former times must find their completion in people of our age.

Some reconstructions: The world has shrunk. Relations of the races and classes have multiplied. Judson took months to get to Asia. It was a single track traffic. Now travel is thick; papers are universal and the movie is giving the picture of life to the world. The missionary has a hard time competing with all these.

Men's minds are being affected. Ghandi said that in spite of sermons and editorials, the American's God is money. The immigration law is felt through the Orient. The missionary map of the world has been reconstructed in the past 25 years. All the paganism is not in Asia. The missionary attitude has undergone change. There is no place for superiority complexes. Mutual helpfulness between new churches and old churches is the new order. Indian Christians have given us hymns.

The great question for us is whether we can keep the spiritual traffic moving. If this fails, we are spiritual bankrupts. The love of God must reach the needs of man. It must go to the least and the last. The message of the gospel is in the cross, expressed not in theology, but in life.

Lott Carey, Missionary Pioneer

Address by J. E. East (colored). Carey was an ex-slave, from Virginia, born in 1770. His parents were devout Christians, and impressed him with the mission purpose in childhood. Converted in 1807. He saved money and purchased his freedom in 1813. Pastor African Baptist Church in Richmond. Natural born preacher, heard gladly by white and black. One of the first Baptist missionaries to Africa, sacrificing his property to go. He was sent by the Baptist Triennial Convention, supported largely by Richmond Negroes. His wife died soon after going to Africa. He bought land in what became Liberia. He had to take part in civil affairs, because free Negroes were going back to Africa, who had difficulties among themselves and with the natives. Baptists now outnumber all others in Liberia. He died in 1828. And his work lives.

Brazil

was represented by A. B. Langston of Brazil. For 300 years Romanism had a monopoly in S. America. Became less and less evangelical, and more ritualistic. Religion with them is a set of rules. Many men are turning away from re-

ligion. This makes appeal.

Many nations gather in Brazil. One steamship company brings 8,000 Japanese a year. Our first missionary to Brazil is still in active service and yet we have 35,000 members and many others sympathetic. They like our democracy. One general convention organized like the Southern Baptist Convention, with corresponding boards. There is need of more equipment; greater concern for extending evangelism; development of leaders; greater dependence on God. We must not depend on organization.

Bolivia

Was represented in an address by H. E. Wintemute, missionary. Bolivia is a comparatively small republic, where Canadian Baptists were the pioneer missionaries. Baptists are the most aggressive workers there. He says "Latin America" is a misnomer, for there are many races there. All nations are represented there. In Bolivia more than half is pure Indian, the rest all sorts. South America is the melting pot. Ours is a NECESSARY task. It must be done; not an impertinent intrusion. We are not there to overthrow Romanism, but to build the church of Christ. Bolivia is isolated, intolerant, recruiting priesthood from the lowest order of society. Bolivians are accustomed to paternalism in the state and maternalism in the church, both of which are antagonistic to development. They regard the Catholic Church as a hinderance to all progress. One said, I respect protestantism, but hate Christianity.

It is a task worth while. These people have the highest possibilities. They are fervent mystics. It is a difficult task. More so than with people who have never heard of Jesus. We must give them a new and true interpretation of Jesus. Their whole conception is wrong. It is an urgent task; a Baptist task. Our principles are antipodal to those they are accustomed to. When they start they will come all the way to the Baptists.

Latin North America

Was represented by an address from Dr. De-tweiler, of the Home Mission Society. He spoke of countries from the Panama to the United States. There has been a rapid increase in American investments in these countries, increasing political influence and growing anti-clericalism. Oil, fruit, railroads and other businesses are growing. These business men are there for money, not as missionaries. Great corporations are supplanting small land owners. People becoming a landless peasantry. The churches are becoming self-supporting in spite of this.

American influence in these countries makes for peace and freedom, and so, is favorable to mission work. Anticlericalism has hampered us, but work is still being carried on among the Indians. The Mexican Revolution in 1910 was a land movement. No church can own land, no religious instruction in primary schools; no foreigners can be ministers of religion. Priests must register to serve. Religious service must be held in church buildings. This last greatly hampers us. Laws are extreme, but provocation has been great. Family worship permitted. There are 6,000,000 Indians out of 14,000,000 population. They are quite accessible.

Non Christians In The Homeland

Dr. C. A. Brooks spoke on this topic. Home Missions is a later stage of Foreign Missions.

We are all mission products. No land is evangelized by foreigners. It must be done by natives. There are now eight and one half million Baptists in North America, the work of Home Missions. The underworld of Chicago takes an annual toll of 50 million dollars. We shall evangelize the homeland when the church cares immensely. There must be personal love and personal service. When there were 7,000 Baptists in Germany, Oncken said all of them were Missionaries.

Wednesday Evening

The singer asked for a show of hands by those from the Southern Baptist Convention, and then

called on them to sing "Amazing Grace" which they did with great heartiness. Someone asked for the Negroes to stand and sing it, but they were too modest to show up. Mr. W. C. Coleman, President of the Northern Convention was to preside, but could not be present. Prayer was led by Rev. L. Laubert, Secretary of the Latvian Baptist Union.

Industrialism

This was the subject assigned to J. N. Britton, of Southend, England. He spoke of the message of the church to the Industrialism of our time. We are novices at best; are not to teach employers or employees their business. The New Testament does not address itself to "problems". We should undertake to understand all the problems that vex the world. The church has a domain of her own, and does not need to interfere with others. Let the church learn what it ought to do and what Industrialism ought to do to the church.

The primary business of the church is to preach the gospel, its only commission, one gospel for all men. No message except what is in the primary commission. In the commission is the answer to the question as to what the church ought to do. Jesus must be first, kingship over the whole man, no division of authority. Industry or business is no exception to this rule. The ethics of the gospel is highest and best. Some think too high for industry. Jesus will not be blinded by the dividends. He is chairman of the directorate, with a casting vote. He is here as everywhere Lord of all. No man or corporation has the right to exploit men till they have no time, nor strength nor inclination to seek God. And no workman has the right to use all his leisure time or spare money without reference to God. To love your neighbor is to render him needed service. Does industry exist to meet the needs of the community or to exploit it? Many Christians are in industry, and true to Jesus in their business. They are making no noise about it, but are seeking to conduct their business on Christian principles.

Militarism

Was discussed by Dr. Henry Alford Porter. He said there is wrong in all war, but all war has not been wrong. They have sometimes made progress. But progress in the Christian life ought to mean the elimination of war as an anachronism and antithesis of the Spirit of Jesus. The peace-makers shall be called the children of God. Peace is difficult to make: not by resolutions, treaties and leagues. We must not talk peace but practice peace.

Racialism

Was the subject assigned Dr. M. W. Johnson, of Washington, D. C. He would be taken for a white man anywhere, but said his mother and father were slaves in Tennessee and Georgia. He said there is no more harmful or unchristian thing than racialism: can be conquered only by the spirit of Christ. It is only a few hundred years old. Originated in commerce, seeking world mastery. Racialism is hindering our fitness in the foreign work. Racialism has confused the witness of the church in the homeland.

Thursday Morning

They seem a little slower coming in this morning. Some are even now getting ready to go home, and some were feeling slow, possibly from being up a little later last night. And the singing is a little slow. The leader said he didn't see how it could be worse.

Dr. T. B. Ray, of Richmond leads the devotional service, leading in a simple, earnest, heartfelt prayer. He reads from the sixteenth chapter of John (Weymouth's translation), with appropriate applications. He laid great emphasis on "I have gotten the victory over the world".

The amendments to the constitution and by-laws of the Alliance were presented and adopted. Greetings were read from Presbyterians in Canada; from Roumanians in Detroit expressing thanks for what the Alliance had done for Roumania; from Stockholm, from White Russian Baptists, from Australian Baptists.

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Chairman Webb, of Canada, presided. Religious Education is a new term of the last decade. Purpose is to find God's way of dealing with young people. Dr. G. S. Dobbins took place of John Hill. He talked on Recent Development in Religious (Christian) Education. Popular education, work done by the local churches. First education was religious. Religions depend on education for propagation. Education without religion becomes intellectualism. Religion without education becomes fanaticism. In primitive people it is imitation, then repetition. To Jews it was transmission of divine revelation. Greeks freed the mind. Romans were pragmatic. In all the group is at the center. Into these came the revolutionary conception of Jesus, namely, regeneration. Christian religion is essentially an intelligent religion—requires intelligence. Necessary in repentance and faith. Early churches succeed by preaching and teaching. Teaching predominated. Then came the eclipse of education, dark ages. Ceremony was substituted for faith. Religion and learning were the monopoly of the priesthood.

Then came reformation and new education. Democracy secularized education. So religious education becomes the province of the churches. We have public school and church school. Religion cannot be taught in tax supported schools. We must therefore meet the demands in the churches. Hence the Sunday School.

Teacher training became necessary. Done by unpaid teachers. We must take the Sunday School out of the joke column, making it a real school; not a place where "they take your nickle and don't give you nothing." We must have a curriculum, a genuine course of study. First came the uniform lessons (1870). This did not provide for various ages. Then came the graded lessons, by years. These have been widely accepted. Then came S. S. text books as in other schools. Then came buildings suited to these purposes. No longer simply a place for preaching. Now an educational building is needed with classroom, auditorium, departments provided for. There are 32 millions in the Sunday Schools of the world, but this is only a beginning. Our problem is to enlist all those now out. As to method of teaching: We must exalt the Holy Spirit as a teacher and guide. We must restudy the whole aim and method continually.

Religious Education was further discussed by O. H. McDonald of Michigan: Week Day Religious Instruction. A survey of conditions among soldiers in the World War revealed lamentable ignorance. It is said that four-fifths were grossly ignorant of the Bible. This would indicate that the churches have failed at this point. About one-fifth of young Roman Catholics are reached by religious teachers, fewer Jews and one-third of the protestants. In the number of hours the protestants are far behind. Public schools can't do it. The home does not do it. It is up to the churches. The work in the Sunday School must be supplemented. Religion must have a place in the educational system. The Sunday School will lead the way. It is supplemented by the Daily Vacation Bible School, which now reaches a million and a half young people. Week day religious education is cooperation of public school and Sunday School. Usually it involves releasing the children for religious instruction. It may be done by a single church, by a denomination providing its own teachers, etc. Or there may be the community type, in which all the denominations combine. Gary, Indiana led the way in 1913. Now it has 5,000 youths in the religious schools. In Kansas City 15,000, etc. Possible anywhere. It has been extended to the junior college. Possibilities unlimited. Growing in favor, with increased support. Effects have been good in the life of the young people. Baptists are pioneers in this work.

Thomas Stewart of Scotland spoke on training for leadership. He has trained young preachers. (Continued on page 8)

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

STEWARDSHIP

What does it mean to be a steward of Jesus Christ? What does it cost? Stewardship means partnership; it is religion put into practice. Let's take the word, letter by letter, and see what it really means; what we have to be and do:

S—Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth. 2 Tim., 2:15. In our six-point record system we are graded if we study our lesson. Miss Maud is a wonderful teacher, but she can't do it all. What an inspiration we would be to her if every Sunday morning we would come with our lesson prepared. Then we need to know God's Word—it helps us to be better stewards.

T—Tithe—Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. How many of us have proven this passage of Scripture? Those of us who have are ready to testify to the blessed truth of it.

E—Earnest—But covet earnestly the best gifts and yet show I unto you a more excellent way. 1 Cor., 12:31. Are we seeking the best He has for us? He has promised us so much, if we only would seek. Let's not plat at the Master's business.

W—Worship—For thou shalt worship no other gods for the Lord whose name is jealous is a jealous God. Exodus 4:14. We do not have to have gods of wood, stone or iron to have other gods before us. What are we worshipping today? Is it money, fashion, pleasure, or are we worshipping God in spirit and in truth?

A—Abundant—I am come that they might have life, and that they might have it more abundantly. John 10:10. He wants us to live to the full. He wants us to be at our best physically, mentally, socially and spiritually, and it is our duty to present to Him the best that is in us.

R—Regular—Upon the first day of the week let every one of you lay by him in store as God hath prospered him, etc. 1 Cor., 16:2. Giving according to one's ability to give. If all the Bruner girls would give God a portion of every dollar they made, what a joy we would have in our Christian life. So many of us spend all we can on self and pleasure and then give God what is left. We cannot be true stewards of Christ and lavish all of our money on ourselves. There must be proportion in our spending. God is owner of all. We are His stewards and must account to Him for all that we are and have. Therefore, am I a true steward if I give what is left after spending all that I want on self?

D—Duty—And all the tithe of the land, whether of the seed of the land or of the fruit of the tree is the Lord's; it is holy unto the Lord. Do we serve Him because it is our duty? Do we give to Him because it is our duty or do we do it because of love? A true steward gives all that he is and all that he has to the partnership because he loves his Partner. Christian stewardship which springs from a sense of duty only is not ideal. "The love of Christ constraineth us."

S—Sharing—Henceforth I call you not servants; for the servant knoweth not what his Lord doeth, but I have called you friends for all things I have heard my Father I have made known unto you. John 15:15. Jesus here has opened a door to partnership, for friendship

is a true type of partnership. They give and receive; they share. Christ gave to His disciples the best that was in Him, and from them He received comfort and joy. One does not give everything and receive nothing, but both give their energy, time, money and influence. Life itself is shared. It is such a partnership as this that Christ is asking of us today. He offers all and demands all. Oh, what a privilege to be a partner with Christ.

H—Honesty—If you want to be perfect, said Jesus, go sell your property, give to the poor, and you will have treasure in Heaven, and come and follow me. Math. 19:21-22. Are we honest with what God has given us? How about your talent? Are you doing the best you can with what you have? How about your time? We all share our time equally. We each have twenty-four hours a day. We may give our money as He would have us give, but do we give our time? Are you too busy to give a portion of your time to Him, or are you saying "You must find somebody else to do this work; I just haven't time?" Has a Christian any right to say he hasn't time for Kingdom business? In most cases it is lack of interest. Most of us find time to do the things we want to do.

"The Lord had a job for me, but I had so much to do

I said, 'You better get somebody else or wait 'till I get through.'

I don't know how the Lord came out—no doubt He got along—

But I felt kind o' sneaking like, I knew I'd done God wrong.

One day I needed the Lord—needed Him right away,

But He never answered me at all, and I could hear Him say

Down in my accusin' heart, 'Child, I've got too much to do—

You get somebody else, or wait 'till I get through.'

Now when the Lord has a job for me, I never try to shirk;

I drop what I have on hand and do the good Lord's work,

And my affairs can run along, or wait 'till I get through.

Nobody else can do the work that God has marked out for you."

I—Influence—Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 1 Cor., 8:13. The stewardship of influence is one of the greatest responsibilities of a Christian because he is either drawing folks toward Christ or repelling them from Him. Are you living day by day in your home or business in such a way that others want to be like you? Is your influence an asset or a liability to your partner?

P—Prayer—Pray without ceasing. 1 Thes., 5:17. A praying heart will find a hearing God. Prayer changes things. We are stewards of strength for daily living, for guidance in important decisions and for endurance. If He needed to pray, how much more do we need to give prayer an important place in our lives. —Carrie Broughton, in Bruner Class Paper.

About 25 additions were reported from the meeting at Pelahatchie in which Pastor Meadows was assisted by Rev. C. T. Johnson.

Mississippi Woman's Missionary Union

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Ridgecrest

Dear Friends of Fifth Y. W. A. Camp:

It was hard for me to leave before all of you did, but it was absolutely necessary, so I hope you have forgiven my slipping away. I am so happy that each one of you could share in the high days of rich experience at Ridgecrest. It should make us all better young women with finer, nobler purposes and an abiding desire to be like Christ.

You will want to know the camp statistics:
 Total Number at Fifth Y. W. A. Camp 314

Number by State Delegations

Alabama	20	Mississippi	24
Arkansas	8	Missouri	14
District Columbia	2	North Carolina	59
Florida	11	Oklahoma	8
Georgia	13	South Carolina	37
Illinois	8	Tennessee	37
Kentucky	17	Texas	5
Louisiana	2	West Virginia	4
Maryland	2	Virginia	42

Foreign countries represented: China, Japan, Brazil, Chile.

May we not hope that we shall find more joy in doing our lowly tasks because of our lofty visions? May we not pray more fervently that Kingdom progress may "come, to pass". May it not be true that our week together shall prove the gateway to a new quest for Christ living abundantly in us, a pathway to new appreciations of the wide world, new understanding of its need for Christ, new yearning to answer that need?

With gratitude for your fine spirit in living together,

—Juliette Mather,
 Young People's Secretary.

An Appreciated Letter

(The following extracts are from a letter sent to our State Mission Study Leader after the District Meeting in Europa. The precious writer entertained Mrs. Lipsey in her home. She is past her three score years and ten; and she shows by her spirit that these have been years in His Service. We are so thankful to Mrs. Lipsey for allowing us to see it.)

Eupora, Miss., June 6, 1928.

Mrs. P. I. Lipsey,
 Clinton, Miss.
 Dear Friend:

I hasten to answer your sweet letter received yesterday. We are still enjoying your short sweet stay with us. And O, the great Convention we had. I did not miss one sentence. All the speakers brought joy and righteous thoughts. Mrs. Allen lifted us up and down; up with her soul stirring messages from the workers and down with the great need which is ours.

I naturally feel a weakness to Brazil being our near neighbor and I had a very dear friend go there about the time Dr. Bagby went, 1881 I believe. Her name was Mrs. Emma Fox Ruthuff; however, they did not stay long; think her husband turned anti-board. I have gone along with Bro. Bagby all these years from reading The Home and Foreign Fields. Its blessed we can read of the wonderful works being done and then hear eye witnesses speak of them. We are ready to enter into their trials. Its blessed when one gives God the lead of this life.

Tell Dr. Lipsey his paper is a household companion in my home. I am so accustomed to reading the editorial page first. I forget and told your wife I turned to it first.

I am ever your friend,

—Mrs. W. C. Sugg.

Had Young People's Rally Tuesday afternoon at Itta Bena; 110 attended our Ruby Anniversary program. Itta Bena first decade, Schlater second, Greenwood First Church third, Sidon fourth decade. W. M. U., R. A., G. A. and Sunbeam songs, duet, readings and prayer.

"A WEE BASKET O' FRUIT" Ernest O. Sellers

He was but a "braw-lad" just over from Scotland, reared on porridge and the Shorter Catechism and, in strange America shy, homesick, heart hungry, knowing no one except his fellow companion immigrant, in the city of Cleveland, confronting the strange experiences introductory to life in an alien land.

On Sunday, of course, the lads went to church, that is the way of Scotsmen, and the one nearest their boarding house was the down-town, but popular, Baptist, one familiarly spoken of as "John D.'s".

Following the morning service the lads accepted an invitation to attend my Bible class and these were urged to come the next night to a social gathering of the Men's Club. Monday night came and Finney was sick, but his companion came, though equally shy and strange, but was made to feel so at home that he has never deserted that church in the twenty years that have since passed.

Asked why Finney was not present his friend told of the sickness of his companion and someone gave him a "wee basket o' fruit" to take to the sick lad. Finney insists that I did it; maybe I did, but if so it has long since passed from my mind.

Confronted in his lonely boarding house room by such an evidence of interest the Scotch lad broke down and wept and, said he, "If they think so much of me, a poor immigrant stranger, in that church where so many go who are rich and influential, then that is going to be home for me". Soon after both lads were baptized into the membership of that church.

Two or three years later I left Cleveland and about that time Finney went to Dennison, Ohio's Baptist College, later to Newton (Mass.) Seminary and today is pastor of one of the leading Baptist churches of Maine. Twenty-one years have passed since we parted in Cleveland again to meet at the Baptist World Congress in Toronto. Each knew the other without hesitation, though of course the years have left their marks on both of us.

As Finney recalled the incident of the "wee basket o' fruit" in his broad rich Scotch accent then welled up in my heart a great joy and thankfulness that even I made use of the opportunity and the privilege of ministering to a lonely lad and thus through him had a much wider ministry which my hands unaided could never have performed.

The Baptist Bible Institute,
 New Orleans, La.

For rapid change artists, get a look at the folks who could not say anything bad enough of a man before nomination, and nothing but good of him afterward.

Miss Lena Scott Price of Okolona becomes Religious Director for Tennessee College at Murfreesboro. She is a recent alumnus of Blue Mountain College.

Dry Democrats in Texas are organizing to fight against the election of Smith for President. They met July 17 to perfect plans. A conference of representative Dry Democrats over the South has been called to meet in Asheville, N. C., July 18-19.

The First Baptist Church of Crystal Springs will begin a revival meeting July 19, with Rev. T. W. Young of Corinth, Miss., doing the preaching. Mr. Alvon H. Doty of Jackson, Miss., will lead in the singing. Rev. T. W. Talkington is the pastor of this fine church.

The Baptist takes note of the statement that Robert E. Speer is the only layman having the honorary degree of D.D. and adds, "May we not be permitted to add Shailer Mathews to the list of lay D.D.'s?" O boy, we have had a layman D.D. in Mississippi for about ten years, since Mississippi College conferred that honor on Landrum P. Leavell of Oxford.

Baptists and some others here and there are asking themselves the question whether it is in accord with the principle of separation of church and state for church property to be exempt from taxation. A few have gone so far as to declare the two things incompatible and refuse exemption, and do pay their taxes on church property. It is a question worth studying through, and we may have to face it some day as a practical matter. But it is not an entirely simple affair. Churches are not the only institutions enjoying exemption or bonuses. Let everything come into the consideration. And what about taking the taxpayers' money and putting into the business of a manufacturer, and call it a protective tariff? It is not a question for churches only but many other interests to consider.

(Continued from page 7)

ers in Scotland. Experts are not so abundantly produced on the other side of the ocean. Education and religion have gone hand in hand in Scotland, where universities are open to all classes. Day school teachers are trained how to teach the Bible and the catechism. He too was impressed with religious ignorance of men in the British army.

How far can religion be taught; it must first be caught. Beware the idea that people can be educated into being Christians. First disciple, then baptize, then teach. Baptists because of their claim of personal regeneration specially need to be taught. Sunday School should be coordinated with the home and the church.

Training of leaders must include things primal and fundamental, for they can't learn everything being volunteer workers and having much else to do. Jesus withdrew from the multitude to train the twelve, that they might be with him and then go forth. Experience first.

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Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

At Coffeeville.

The revival meeting at Coffeeville
Baptist Church closed Friday night,
July 6th. Evangelists Bryan Sim-
mons preaching and D. Curtis Hall
leading the music, with Mrs. Hall
at the piano. The meeting was in
progress for nine days. Bro. Sim-
mons did some great gospel preach-
ing, to the delight of all who at-
tended, and Bro. Hall and wife did
their parts well.

The visible results of the meet-
ing were not what had been hoped,
but the Lord gives results. On Sat-
urday morning one fine young man
and three fine girls were buried
with Christ in baptism. Many of
our members expressed themselves
as being greatly helped by the meet-
ing.

There were many hindrances.
Our farmers were hopelessly in the
grass and just had to work their
crops, the Nazarenes had a tent
meeting in progress on the same
block—and you know how the cur-
ious and careless will go to these
places of amusement, not saying the
promoters were not in earnest—
and some of our own people did
not get lined up with the meeting
with any heart.

Considering all the above hin-
drances, and the scorching heat, we
had a helpful meeting. All our real
members did their part well and
were highly pleased with the evan-
gelistic party. We are expecting
that fruit will yet abound to the ac-
count of the meeting. The party is
at Louin, Jasper Co., this week, and
Bro. Simmons will be with me again
at Leggo, the 18th of July.

Notes and Comments

Rev. C. T. Johnson and son will
be at Scuna Valley, near Coffeeville,
in a meeting beginning the third
Sunday in July. Bro. Johnson was
with us there last year.

The writer is with Pastor J. S.
Laird and his good people at Hazel,
Newton Co., in a meeting this week.
I am back at home, for I was pas-
tor here several years.

The Orphanage Signal

Our funds are like our article this
week extremely short. Bills for two
months stacked up with nothing to
pay them with, receiving only \$157.-
55 for the month of May through
the Cooperative Program and \$61.00

The Simmons-Hall evangelistic
party closed a good meeting, with
more than 30 additions, with Pastor
J. E. McCraw at Mt. Oral Church,
Laurel, some days ago.

Died—Mrs. Susan Spearman, of
Coffeeville, age 86, died at the home
of her daughter, Mrs. Cora McRee,
July 4th. She was a life-long Bap-
tist, uniting with New Hope Baptist
Church in early life and her mem-
bership was with that good church
when death came, and she was bur-
ied in the cemetery there. Her hus-
band had gone before some years
ago. Two sons, Daniel and Walter
Spearman, and one daughter, Mrs.
Cora McRee survive her. "She had
fought a good fight, she had kept
the faith."

The Yalobusha County B. Y. P.
U. Convention will meet with Way-
side Church, near Scobey, Miss., on
Tuesday, July 17th, 9:30 A. M. Sel-
lers Denley, of Coffeeville is the ef-
ficient president. A good program is
announced. Come and be with us.

Beulah Meeting.

My meeting at Beulah Church,
Simpson Co., begun Saturday before
first Sunday in July, and closed
following Friday. Bro. R. A. Ed-
dleman from Webb did the preach-
ing. It was generally talked among
the people that they never heard
greater preaching. He had helped
me in three meetings before. He
is still growing. The people had a
lot of work to do, but they came to
church. They have a large church,
removed the Sunday School room
and then crowded. We had from
75 to 100 every evening in our sun-
set prayer services in five groups,
men in one, women in one, boys in
one, girls in one, then one with the
little children in the house. We had
an old time pentecostal revival. Had
26 additions to the church, 16 bap-
tized, 4 restored, 6 by letter. The
church voted for Bro. Eddleman to
teach a Bible Institute in November
and to help in our meeting next
year. The people showed their ap-
preciation of Bro. Eddleman's work
by paying him \$100.00. They paid
me \$30.00. They made up \$25.00
and sent Mrs. Emma Cook, their
leader in BYPU, to Durant to the
Baptist Assembly. They also made
up money to have my picture and
my wife's picture, life size, in the
back of the pulpit of this church.
I organized and preached eight
years, left them twelve years, went
back as pastor 3 years ago. They
then called me for life. We all left
happy. The Lord be praised for
the blessings.

I am this week in my meeting at
Line Creek. Bro. Guy Winstead,
one of the home boys from Louis-

for Special donation and indications
are for little more this month, and
our children underweight. GIVE
WHAT YOU CAN.

B. E. Massey, Supt,
Miss. Baptist Orphanage.

ville, Ky., is doing the preaching.
D. W. Moulder.

MOUNTAIN BOYS AND GIRLS SEEK AN EDUCATION. WILL YOU HELP THEM?

J. W. O'Hara, D.D., Supt.

The approach of the 1928-1929
session brings to the principals of
the mountain schools and to the
Superintendent of the Department
the usual multitudinous appeals for
aid. Every possible effort is put
forth by those who have charge of
our schools to provide ways and
means for ambitious boys and girls
to secure an education. Work is as-
signed so long as there remains ser-
vice of this nature. Last year nine
hundred paid part or all of their
expenses in work. Could industrial
features have been inaugurated
work could have been given to hun-
dreds of others. More than fifteen
hundred were turned away because
of lack of funds on their part and
no additional work in the schools.
There are no student endowment
funds upon which to draw at pres-
ent.

Applications received up to the
present already run into hundreds
of dollars. Shall we turn them
away? Shall we close the door of
hope against them? Shall we con-
sign them to perpetual ignorance,
and dwarfed spiritual, intellectual
and physical life?

There comes to the mind of the
writer a strong, beautiful girl who
walks twelve miles each way over
the mountains at week-ends, and
during school days is making a re-
cord that will give to her honors
at the close of the session. Her
family, like most of mountain fam-
ilies, is large and the income is
small. The father cannot provide
her expenses in school.

There comes to mind another, a
young minister, who spends his sum-
mers in soul winning and evangelis-
tic work. He scarcely makes more
than his board and clothes and yet
each summer records hundreds won
to our Lord. During the school
months he struggles his way through
as best he can.

These are but two instances of
hundreds of mountain boys and girls
just as determined, just as effi-
cient, and whose lives are equally
as promising. From these are com-
ing our leaders and those to fill the
ranks of the army of our Lord. They
likewise are becoming citizens of
great usefulness, and are building
homes of far-reaching influence.

There is no provision made for
this army of young people except as
individuals, societies and churches
over and above the Co-operative
Program extend the helping hand to
these struggling young people. The
writer will be glad to correspond

with any one who is interested, or
receive contributions large or small
to provide in some measure ways
and means for these boys and girls
to acquire a Christian education.

Communications may be address-
ed to 308 Legal Building, Asheville,
N. C.

DREW

Our revival meeting closed last
Sunday night. Brother T. J. Barks-
dale of Louisville, Ky., did the
preaching, and young Brother John
Henley, a member of our church,
led the singing.

It was a great meeting. It is on
the lips of all the people, of all de-
nominations. He preaches a whole
gospel and the whole truth. He be-
lieves the Book, and so preaches it.
It was a real pleasure to have him
with us. He was a college mate of
mine and I knew he had the ele-
ments of greatness in him, and his
preaching indicated that. He has
been pastor in Louisville for twelve
years and is very much wedded to
them as they are to him.

We had large crowds to hear the
preaching and to be in the service
and worship, both day and night and
then many personal visits were
made and that to great effect.

Brother Henley is a young man
who has not as yet finished his high
school, but he has had considerable
advantages in singing and leads well
and sings better. He expects to go
to the B. B. I. next session. He is
a worthy young man and is a de-
voted Christian.

Some of the results of the meet-
ing are first the entire congregation
believes in the Bible stronger if pos-
sible and old time power in the gos-
pel and 31 received into the church.
Twelve were baptized and nineteen
joined by letter.

The pastor has been on the field
nine months and has received 89 and
about 20 of them for baptism.

Truly and in Christ,

—W. R. Cooper.

A picturesque figure, with a pic-
turesque past, is Rev. Karl Kaups,
pastor of the Baptist Church in the
university city of Tartu, Esthonia,
and a member of the Esthonia dele-
gation. As he limps along on his
wooden leg, he gives the impression
of being as much soldier as pastor,
and the impression is correct. Mr.
Kaups' religious studies were punc-
tuated by a lively interlude.

It was in a German theological
college that he was pursuing them
as a young man, but in the summer
of 1914 he went home to Esthonia
for a vacation; and then came the
interruption. In those days Estho-
nia was not, as now, one of the in-
dependent Baltic buffer states, but
was part of the great Russian em-
pire, and every male citizen owed
military service to the czar. When
Russia and Germany suddenly found
themselves at war, Karl Kaups
found himself as suddenly a soldier
in the Russian army. He had the
luck to be drafted into the Imperial
Russian Guards, and consequently
escaped the privation that other
Russian units suffered; but he
learned the stern lessons of the bat-
tlefield, and in 1917 lost his left leg
in a fight with the Austrians.

PARTNERS

Jennie Standifer

(Continued from last week)

CHAPTER III

Mr. Hawkins frowned. It was time for such foolishness to end, but he dared not express his thoughts. He would humor Annie until she regained her customary docility.

"We will manage without you," he answered coldly. "You need not bother about a menu."

"I will not, dear." To make good her word she entered the parlor and opening the unused piano, began practicing some of her half-forgotten favorites.

When Mr. Hawkins returned in the afternoon from his farm, his wife sat on the porch, intent upon an elaborate piece of silk embroidery.

"I am so fond of artistic needle-work," she remarked as her husband paused a moment by her chair, "but it is somewhat monotonous. I am going to join the Woman's Literary Club to fill out my afternoons. Mrs. Maynard invited me to join months ago."

"Women's clubs are all nonsense," growled Mr. Hawkins as he hastened to the kitchen.

One morning, a week later, Mr. Hawkins arose to confront the problem of how to provide breakfast for his boarders without that important factor to civilization, a cook, as that incumbent had taken French leave during the night.

"What must I do, Annie?" he asked helplessly.

"Send out and hire a cook by the day, of course."

"She will charge me a dollar a day and steal as much as she can carry off."

"Try the work yourself and you will feel like it is worth five dollars a day. But if you object to the price send your boarders to Mrs. Green. She is a struggling widow and will be glad to have them."

Mr. Hawkins turned away sullenly and sent his youngest son to find a temporary cook.

There followed days that tried the thrifty man's soul, but his wife serenely ignored his worries and industriously strummed the piano, or dawdled over fancy work. She seemed also to arouse to the long neglected duty of visiting her neighbors and spent her afternoons paying back calls. The dress-maker was interviewed and fitted Mrs. Hawkins out in most becoming and modish gowns.

From time to time Mrs. Tipton tactfully offered her services as a maker of desserts and her skill helped the struggling man-housekeeper with many indifferent dinners. Mr. Hawkins grew meek and grateful for small favors.

The summer waned and guests of the Hawkins House were preparing to leave the classic village for their homes in the city.

"Will you take boarders next year, Mr. Hawkins?" asked Mrs. Tipton the evening before she was to leave.

"I don't know. It hasn't paid this summer."

"Of course not, with you to man-

age your outside business and the kitchen and dining room, too. Why don't you hire a house-keeper?"

"I haven't thought of it," replied Mr. Hawkins, vaguely wondering what the world was coming to when a man with a healthy, living wife had to pay cold, hard cash for a housekeeper.

Mrs. Hawkins suggested sweetly:

"Your cousin Maria Wiggins is an excellent housekeeper, Nathan—the very woman for the place. She would be delighted to work for a salary. I will write her today, if you wish, and she can be here in time to have the house ready for boarders when the college opens."

"Write her if you like," Mr. Hawkins replied grumly.

The house was soon filled with noisy students. Cousin Maria, grim, soured on the world and fifty, took charge of the housekeeping with a stipulated salary. She was as economical as Mr. Hawkins could desire, but unfortunately her frugal bent of mind failed to appeal to the tastes of hungry, hearty college boys. At the end of the first month half of the boarders left and the cook gave warning that if "thar warn't enough vittles for de chillun to git a few scraps she was gwine to leave."

Mr. Hawkins remonstrated with Miss Maria and she indignantly threw up her job.

Upon assuming charge of his housekeeping, Mr. Hawkins endeavored to regain his reputation as a host by such extravagancies in his bills of fare that at the end of the second month his books showed losses. His boarders were hard to please, and his cook autocratic. The housemaid was careless and independent. Bills from the market men and grocers were enormous, and there seemed to be no profit whatever in taking boarders.

Another source of worry to Mr. Hawkins was that the pretty cottage built during the summer remained without a tenant. And still the wife of his bosom kept calmly on with the aesthetic pursuits that seemed to have taken the place of all other occupations. Domestic cares did not worry her in the least, and she faithfully kept her vow never to enter the kitchen. She grew plump, rosy and beautiful. Nathan Hawkins regarded her with admiring eyes, even while he chafed in spirit over her indifference to his numerous burdens.

Early in January there was a slight fall of snow, followed by a sleet and a freeze. After breakfast one morning Mr. Hawkins started to his farm, riding the spirited mare he would not permit his wife to drive. He gave directions to the cook as to the noonday meal, and told his wife that he would return late in the afternoon. Near sundown Mrs. Hawkins glanced from the window and saw a riderless horse standing at the gate.

"Your father has been thrown, Tom," she called to the older son, who was passing through the hall. "Go at once to a garage and get a car and driver. I will call a doctor over the phone, and be ready with pillows and blankets by the time you

return."

* * *

A few days later Nathan Hawkins opened his eyes, conscious for the first time since the accident which almost cost him his life. His wife, his two sons and the family physician stood around his bed.

"Do you know us, Nathan?" asked his wife.

"Yes, I am all right," he whispered weakly.

"You have had a close call, Nat," said the doctor, "but you will pull through with good nursing. Don't worry, and be thankful that it was your leg and a few ribs and not your neck broken."

"Don't worry about the boarders, the cook is getting along nicely. I make out all orders for groceries," comforted Mrs. Hawkins.

"I am not worrying about anything, Annie, but I want a lawyer."

"I will have one to see you tomorrow."

The following day a lawyer was called and held a private conversation with Mr. Hawkins. When he was gone Mrs. Hawkins came to the sick man's bedside with a tray of daintily prepared food. Her husband handed her a paper and said:

"Here is a deed to the property in which I have invested most of

your earnings for the past ten years, Annie."

Mrs. Hawkins glanced over the paper and asked:

"Have you really deeded this house to me, Nathan?"

"I have, Annie. And here is another deed to property you have earned, little woman."

In surprise the other document was read.

(Continued on page 16)

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Baptist Book Store, 502 East Capitol St., Jackson.

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

I am so proud of us, my dears! Do you see our receipt total below here? When I went away to Toronto, two weeks ago, we were not yet near the hundred mark, and now— one hundred and more than a half— hundred more given! I just don't know any family like my family! I make my request, and here the money comes, so gladly, so generously, so self-denyingly, from all over the State of Mississippi. Yesterday afternoon, I sat on the lawn, reading the letters and counting the money, and getting more and more excited as I saw what all these dimes, and quarters, and half-dollars, and dollar bills and checks and money-orders and stamps meant for us. Some times it's pretty hard just to be a lady and sit still. If Julia Frances had been here, I might have told her to jump up and down and holler, Hip, Hip, Hurrah! And I do thank you every one, the tiny two and three and four year-olds, the large company of bigger children on to then, the larger boys and girls, the sweet mothers so constantly encouraging, the daddies who must be "surprised", I hope pleasantly, the grandmothers and grandfathers lending their aid, the small number of older people whose joy it is to go with us because they have the young and loving hearts of children, from my heart I thank you. One father and mother give in memory of a dear daughter who walks no longer with them here, and another father and mother send a gift because they love dearly the little son so early taken away. These are precious gifts to us, and one cannot doubt, to the Heavenly Father.

I am glad to see in so many letters that you say, Next time I'm going to send for the B. B. I. girl. That is right. From now on, we must give to the B. B. I. girl.

One thing more, a nice surprise for you. On page two of this issue, you will find a letter to you from Mrs. P. I. Lipsey, Jr., our sweet Sue. She wrote it from London, and addressed it to the little girl who said on our Page that she enjoyed Sue's letters, but I think it is a letter to all my children.

Much love, from,

Mrs. Lipsey.

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Nettie Morgan	.25
Martha Schmitz	.10
Centerville S. S. Clara McLelland, Sec.	4.00
Billie Gregg	.10
Mrs. Sellers, Thelma, Doris and Billie Francis Sellers	1.00
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Hilda Boyett	.25
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Mr. & Mrs. J. W. Wright	1.00
Mr. A. N. Wright	1.00
Mr. & Mrs. J. N. Morris	1.00
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Mrs. W. W. Stevens S. S. Class	1.70
Sunbeams, Belmont, Janalou Cröumaux, Sec.	1.60
	\$154.86

Crystal Springs, Miss., 5-25-1928.

Dear Mrs. Lipsey:

I am a little girl. Will be 8 years old the 22nd, of June, the longest day in the year. I am the baby at home. Have two sisters and 1 brother married and 1 brother single, 17. I have 2 pets, a cat and a rat terrier puppy. Have 2 nieces living near me. We are together nearly every day, and have such good times making mud pies and playing mis-ses. I am sending 10c for the B. B. I. girl. I enjoy reading the children's page. Janie Lee Thurman.

And do the two nieces call you Aunt Janie? I'm glad you like our page, and I thank you for the money.

Wesson, Miss., May 11, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old the 3rd, of June. My Papa is dead, been dead over two years. I have 5 brothers and 1 sister. I have an aunt that visited the Orphanage several years ago, and I am going with her when she goes back. My aunts are going to help me get some money for the B. B. I. girl if it's too late for the Orphanage, so I will be so proud to see this in print. Bye, bye, with lots of love, I am, A new friend, Jessie Mae Callender.

It will be good if your aunts will help you, Jessie Mae, in our June collection for the Orphanage. If you will send it right straight, it will be in time.

McCall Creek, Miss., 5-7-1928.

Dear Mrs. Lipsey:

My sisters and I enjoy the children's page very much. I am a little girl 4 years old the 11th of May. I was born on "Mother's Day" 4 years ago. Mother is in bed, and has been for 45 days. I'll be so glad when she is so she can be up with us again. I feed her little chickens for her. I am sending 5c for the B. B. I. girl. I found it. It will help a little. Please print this, for I want to surprise my Daddy. He is in the field. With love to all the dear orphans, I am, Your new friend, "Little Alice Cain."

The money has gone into our fund for the B. B. I. girl, Alice. I hope Mother is quite well by now. She was sick a long time.

Wesson, Miss., May 9, 1928.

Dear Mrs. Lipsey:

We take The Baptist Record, and I read The Children's Circle. I am a little girl 11 years old. Have brown eyes and auburn hair. I go to school at Sand Hill School and will study seventh grade next term. I missed the last part of school on account of having the measles. One of my sweet little sisters died Oct. 18, 1927. Her name was Mary. We sure do miss her. I go to church and S. S. at Zion Hill Church. I am in the Junior Class, and I belong to the Daily Bible Reader's League. I am sending 10c for the B. B. I. girl. A new member, Louise Hammons.

All the Daily Bible Readers will take notice that we have a new member in you, Louise. I'm so sorry about little Mary. Thank you for the money.

Ovette, Miss., Apr. 14, 1928.

Dear Mrs. Lipsey:

I am a little girl 7 years old. I have a little sister four months old. I am in the second grade. My S. S. teacher is Miss Vera Boutwell. I go to the Baptist Church. Your little friend, Eleanor Martin.

I know you love to hold little sister very carefully in your arms some times. Do you know, Eleanor, you forgot to tell us her name?

Dear Mrs. Lipsey:

We are a happy Sunbeam Band

of the First Baptist Church with 30 members on roll. May we join your Circle, too? We are so glad to see that the offering for the B. B. I. girl is gradually growing, and we want to add \$2.50 to this offering. Maybe some other time we can help again.

President, Della Rose Harris.

Sec., Sarah F. Granberry.

Thank you so much, girls, for your offering. I'd be badly off without the Sunbeam Bands. I hope you will help us again, when you can. We appreciate this.

Doddsville, Miss., May 11, 1928.

Dear Mrs. Lipsey:

I am sending a dollar for the B. B. I. Girl. I am so glad the 50 cents I sent is helping someone who needs it. My Grandma is here, and she is giving me the money to send. I was so glad to see my name in the paper that I wanted to send something else. I will close.

Eloise Kent.

O these grandmas! aren't they fine people to have around, Eloise? (Present company excepted.) Thank you both for the money.

Derma, Miss., 5-12-28.

Dear Mrs. Lipsey:

I am a little boy. I am 9 years of age. I was operated on the second day of the year. I will be in the 5th grade next year. I am sending 5c for the B. B. I. girl. I cannot send much. But I go to S. S. My mother is my teacher. I hope to see this published in the Baptist Record. A new member,

Lloyd Taylor Shelton.

I hope you are well, now, Lloyd. We are going to do a whole lot for the B. B. I. girl this month and your contribution will help.

Smithdale, Miss., May 11, 1928.

Dear Mrs. Lipsey:

I am a little boy six and have wanted to write you a long time. I attend S. S. at Eastfork, also school. My school closed and I was promoted to the first grade.

My mother knew you when she was in school at Clinton, I send 10c for the orphans.

I am a lonesome little boy as I haven't any brother or sister. I play with my dog and Santa Claus brought me an air plane. I want to surprise Daddy. Your little friend, Elwynne Cruise.

You are a little boy, Elwynne, to be lonesome. Haven't you any little neighbors? Even a girl might be nice to play with, in a push.

Toomsaba, Miss., May 11, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years of age, and in the sixth grade. I have blue eyes and have dark curly hair. I want to be a new member of the Circle. Hoping to see this printed in The Baptst Record, Your friend, Edith Marie Dukes.

I'm not going to refuse to let any blue-eyed(curly-haired girl come into our Circle, Edith: you are now an accepted member. How would you like to be an Honor Member?

Moorhead, Miss., May 13, 1928.

Dear Mrs. Lipsey:

I hardly know how to begin this letter, but since this is the first one I have written I guess anything will do to start with. First, I shall tell all about myself. I shall be in the 8th, grade next year, and I am 13 years old. Dr. J. H. Hooks is our pastor now. We all like him and think he is a fine man. Mrs. Hooks was our B. Y. P. U. leader for a time, but found it too much for her, so some of the S. A. H. S. girls have taken it. I should like very much to have my letter in the Record. I love very much to read yours and the little children's notes. Best wishes to all of you.

Mary Graham.

(Box 443, if you want to write.) I do not think you too old, Mary, for the B. Y. P. U's, and shall be glad to hear of your going into it

to do your best. It would be fine, too, if you would come into help us now in taking care of our B. B. I. girl. Won't you?

Collins, Miss., Apr. 10, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old. My hair is dark brown and I have cat eyes. My birthday is on the 18th, of February. I go to S. S. every Sunday. I am a member of the Junior G. A's. My Mother is the leader of the Intermediate G. A's. I want to be a member of The Children's Circle. I am sending 25c for the B. B. I. girl. It is not much, but I hope it will help. Your friend, Dorothy E. Fancher.

Surely it will, Dorothy. "Every Little Helps", as Mrs. Little said as she watched the children clean up the house and get dinner. But I don't call this so little. Thank you.

McAdams, Miss., May 10, 1928.

Dear Mrs. Lipsey:

I enjoy reading the children's page very much. I am a little girl 10 years old. I will be in the sixth grade next term. I go to S. S. and church. I am a Sunbeam member for a Mother's Day Program. We Sunbeams are preparing this week-end. Our Pastor's name is Brother H. C. Clark. I hope to see this letter in print. Your friend,

Ethlyn Greer.

Your pastor used to go to school at Mississippi College, Ethlyn, when Dr. Lipsey was pastor here.

Union, Miss., May 18, 1928.

Dear Mrs. Lipsey:

Mother has been reading to me about the little orphans and B. B. I. girl, so I am going to send you a dime to use for the dear little orphans or B. B. I. girl, which ever you think needs it most. I was 4 years old yesterday. My brother-in-law gave me some money for a birth day present, so I am going to send 10c of it to you for the little orphans. I was named after a good Baptist preacher, who was Mother's and Daddy's pastor when we lived at Dixon, Miss. His name is Brother Robt. Pearson. I just wonder if he will read this letter from his little name-sake. If you do, Bro. Pearson, Mamma says tell you we would all like to see you and hear you preach and that I am a great big boy now, and Mamma tells me to be a good little boy and make a great man like you, Bro. Pearson. Love to you, Mrs. Lipsey.

Robert Pearson Lewis.

P.S. Everybody calls me Rob.

I hope Bro. Pearson will see your letter, Rob. I am sure he would like to see you. We are obliged for the money.

Clinton, Miss., June 4, 1928.

Dear Mrs. Lipsey:

I guess you won't mind if I drop in again, vacation has come! I am sure everyone is as glad school is out as I am. My big sister has come home from the University of Illinois at Urbana, Ill. I've been fishing one time since school is out. I only caught three crawfish and blistered my neck terribly. This is Orphanage month, but I am sending some money to the B. B. I. girl too. We must not forget her. We have lovely flowers and Mother sent some plants for the Orphanage grounds. Let's work hard and get up that money for Mrs. Lipsey. A member, Elizabeth Jane Latimer.

They seem to have heard you, Elizabeth Jane, for we have the money, and more. We must all get to work for the B. B. I. girl now. I'm glad you didn't forget her.

Tourist: "How much are your rooms?"

Clerk: "First floor, \$10 a day; second floor, \$7.50; third floor, \$5."

Tourist: "Sorry, your hotel is not high enough to suit me."—Path-finder.

Sunday School Department

SUNDAY SCHOOL LESSON

July 15, 1928.

THE CONVERSION OF SAUL.

Acts 9:1-19a; 22:6-16; 1 Cor. 15:8

(From points for Emphasis
by H. C. Moore.)

Golden Text—Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Timothy 1:15.

1. THE PENITENCE OF A PERSECUTOR. Saul the Sanhedrist was not content to persecute and scatter the church in Jerusalem; he desired utterly to annihilate Christianity. Hearing of the vigorous church at Damascus, he thirsted also for its blood; hence, he secured from the high priest at Jerusalem probably Jonathan, the successor of Caiaphas who had been deposed the year before, legal permission and authority to go to Damascus and arrest the Christians in that city and bring them to Jerusalem for trial. We may well imagine with what eager bitterness Saul and his attendants set out on the journey of 140 miles northward to Damascus and with what anticipation he journeyed day by day. It was at high noon on the fifth or sixth day of the journey that a light surpassing that of a cloudless sun flashed down upon them, the sudden glare striking Saul to the earth. To the prostrate Sanhedrist there came in clear, ringing tones the Voice which was unmistakable to him, but apparently inarticulate to his companions. The fevered and fretful mind of Saul recognized the divine presence, and Jesus identified himself with his followers, interfering at the right moment with their great persecutor. The astonished and trembling traveler now became a contrite suppliant. Thereupon the Lord told him to proceed to the city and wait for further instructions. Then Saul, blinded by the light, led by the hand, and aided by his companions, entered Damascus in a very different plight from what he expected. For three full days without sight or food and in agony of prayer, he abode in the house of Judas on the street called Straight.

2. THE CONFESSION OF A CONVERT. Saul waited in the dust and ashes of contrition and confession. He poured out his ardent soul at a Throne of Grace. In the meantime, Ananias who was a notably good man and probably the leading Christian in Damascus was designated as the evangelist to lead Saul into the fuller light. It is little wonder that Ananias knowing the havoc wrought by Saul at Jerusalem and realizing the purpose of his present visit suspected him of playing a game to entrap the Damascus disciples. But his suspicions were cleared and he gladly did his duty. Beautiful was the scene when Ananias

entered the house of Judas and laid his hands gently upon the prostrate and penitent persecutor, and spoke to him the welcome words of mercy, of restored sight and of the Holy Spirit's infilling. Immediately the temporary blindness was removed, though perhaps he never regained his former power of vision. Being well acquainted with the custom of Christians, the example and command of Christ, and perhaps also instructed by Ananias, the converted persecutor followed his new-found Lord through the waters of baptism. It may have been in the open pool at the house of Judas or in the crystal waters of the Abana that he was baptized. With soul regenerated, sight restored, and baptism performed, Saul broke his fast, received food and was strengthened.

A HOSPITAL CASE

By Louis J. Bristow, Supt.

She is a woman of "middle age. Her home is in Mississippi, where she is a member of a Baptist church in which she has been active. Being a widow and quite poor, she has reared her children well, but accumulated no property. Her children are young and not able to work for her support. She became ill, and her church sent her to the Baptist Hospital in New Orleans. The church promised to pay \$1.50 per day toward the cost of the patient.

The case was unusual and difficult. Surgery was resorted to, but it seemed that the good woman would die. She was moved from the ward and put into a private room. Special graduate nurses were employed to take care of her. Several doctors worked on the case. It was very expensive—we paid two nurses \$12 a day to care for her. The case was unique in many ways and quite stubborn. The poor woman suffered. At the chapel service, special prayer was made for her several times.

She has been in the hospital some thing like three months, and is better now. Her bed is rolled out on a sun porch every day, and it is probable she will ultimately recover, and be restored to her home and little ones. But she will be in the hospital several weeks yet.

This is only one of the many hundred of cases of sick folk, who, too poor to pay for themselves are cared for by this hospital in New Orleans. Had this woman been left alone she certainly would have died, and her little ones would have been left full orphans. Her church and this hospital have borne the cost of restoring her to health. The denomination in Mississippi will not have to adopt her children into its orphanage, and care for them at a heavy cost. She will be able to support them.

As an economic matter, it is often wise to heal the sick, even at consid-

erable cost. Sometimes it saves a person or a family from becoming a public charge. As a Christian ministry I submit that the work of healing holds a place second to no other physical service. Nor is it devoid of spiritual aspects. And that is just what the Southern Baptists are doing in their hospital in New Orleans.

A contribution to this hospital gives the contributor a share in its glorious Christian ministry.

Beginning at Jerusalem.

"I am very much interested in our Orphanage. It is appalling that the Home should get in such a condi-

tion. Am delighted to see the interest the people are taking.

While I am a missionary, home, state and foreign, and give to all of these, I believe we should begin at home, take care of our own, and we fall short. The other day I visited the Protestant Orphanage in Natchez, where we have between 60 and 75 boys and girls. We have only one building, barely room enough for these, no dormitory for boys. When they reach 12 years of age, we have to turn them out. Where do they go? "To whom can we go?" To the Catholic, of course. We have four of our dear boys in the Catholic.

(Continued on page 13)

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

BYPU NOTES..... Did You Do What You Said You Would?

O you just said it to yourself perhaps, but it was a promise to organize another BYPU this month and NOW the question is have you done it. Have you even made the first step toward that end? Have you even canvassed in your mind the association and numbered the possibilities where you can do some good extension work? Have you? well don't tell me out loud, just answer it to yourself and then roll up your sleeves and go to it. You are missing the joy of such work if you are not doing it.

Quotation

Did you read that article in this month's issue of the BYPU Magazine, "The BYPU Ford"? here is one quotation coming at the close of the article, "It has cost no little to go through these years of unselfish and sacrificial service for Christ our Savior, but surely God has never given one greater joy in his service than that which has come to me. But the greatest blessing has not been the joy that has come but the lesson that I have learned of a more perfect trust in God; just to place my life gently in his great hand and quietly listen to his voice and let him lead me gently; ever knowing that he would lead me where he wanted me to go, never leaving me alone but going with me along the rugged way. It is wonderful to know him, trust him, and to be in his service." Words of a young man who spent his spare time voluntarily doing extension BYPU work.

Splendid suggestions for the Associational BYPU convention and district meetings in the July copy of the BYPU Magazine.

Next week we will report the Assembly Activities, read it and be sorry you were not there.

The Monthly Council is where the battles are fought and won for every BYPU of your church. Mr. Director How much are you putting into the Monthly Council? Do not expect much out unless you put much in. The Monthly Council should be monthly on a fixed day each month. It is a meeting of all committees of all BYPU's, and committee meetings means committee work, and committee work means better B. Y. P. U's.

Gooden Lake Elects.

Gooden Lake is a country community out from Belzoni and they have two splendid BYPU's there. Mr. G. W. Bufkin who has been their successful president has kept us in touch with the work all along and now reports the election of new of-

ficers giving the following as the list of those who will steer the work on for another term, President, Miss Ellen Hanson; Vice Pres. Herman Bell; Secretary, Mrs. S. A. Dunlap; Cor. Sec'y. Miss Ola Mae Bufkin; Treasurer, Miss Lucile Outlaw; B. R. L., G. W. Bufkin; Chorister Miss Ellen Hanson and Pianist, Mrs. Charley Hood. That sounds like a mighty good line up and if they carry on as the former officers have been doing we can still count them among our very best BYPU's in the state.

Durant Elects Director

Pastor Riser reports the election of Mrs. W. A. Bright to the office of BYPU Director of the Durant Baptist church with the statement that everything looked fine now for some real honest-to-goodness BYPU work there. Well a good director will certainly help bring things to pass all right and knowing Mrs. Bright as we we look forward to some good reports from Durant BYPU's. They have certainly shown themselves to be of the right kind during the assembly.

A New One.

A letter from Miss Elvina Roberts, Newton RFD tells of the organization of a BYPU in her church and writes for free literature such as tracts for the officers etc. That is a fine way to begin, let each officer know what his duties are and then they will come nearer doing the work well. We welcome this new union into our fast growing number of Mississippi Baptist Young Peoples Unions.

One Result of College BYPU Work

Miss Thelma Graham a student in Blue Mountain College and an enthusiastic BYPU worker while there is carrying the BYPU spirit back to her home church. They have organized a BYPU there now and Miss Graham was elected president, the other officers are, Vice President Guy Graham; Secretary, Miss Ione Wood; or. Sec'y. Mrs. Loraine Maxey; Treasurer Miss Clytra Wood; B. L., Miss Vera Graham. Mrs. Maxey reports this new work, the church is Fairview near Fulton, Itawamba county. We congratulate the church on this forward step and wish for the union the very best cooperation possible from the church which will mean a larger possibility for the union to render a real service to the church and community.

Calhoun City BYPU Doing Extension Work

The Meridan church Calhoun county recently organized a senior B. Y. P. U. with sixteen members. The Calhoun City BYPU took the initiative in the matter and finding a hearty response on the part of the

young people of the Meridan church started them off. They have the following officers, President, Clifton Sprattin; Vice president, Raymond Landreth; Secretary, Edna Sprattin; Cor. Sec'y, Opia May Clark; Treasurer, Robin Sprattin; B. R. L. Lyda Elhard. Miss Opia May Clark the Corresponding Secretary reports the organization and says that with a little time to grow they hope to be one of the best unions in the country. That is the spirit that wins all right, and they have our best wishes in their work.

HAPPY IS THE CHURCH THAT IS IN THE BUSSINESS OF TRAINING ITS MEMBERS.

Union Junior B. Y. P. U.

The Nominating Committee of the Junior B. Y. P. U. met and elected the following officers:

President, Thomas Burley Gallaspy; Vice-President, Anderson Porter Haynes; Secretary, Pearl Roslyn Cooper; Corresponding Secretary, George Irvin McLemore; Pianist, Miss Frances Smith; Chorister, Ada Lou Evans; Group Captain, Group One, Margaret McAdory; Group Captain, Group Two, Riley Cleveland. The sponsors who served us last quarter were re-elected. Their names are: Sponsor, Group One, Miss Willie Mae Evans; Sponsor, Group Two, Miss Jewel Shelton.

In March we took a Study Course and had a fine time. Fourteen received diplomas. We have enrolled nine active members and nine associates. We also have several honorary members, including our pastor and a few of the interested parents. We lacked only a little of being A-1 last quarter, and feel almost certain of being A-1 this quarter.

—George McLemore, Cor. Sec.

(Continued from page 12)

lic School here; turned them out, the Brothers took them in. Do you blame the boys? Do you blame the —the Catholic brothers? I do not.

Brethren, we are to blame. Not one of those boys would have left our home if we would have given them room and a man to look after and help them. Will someone who is able and willing come forward and help us? We need a dormitory for boys and a good man to care for them. There's where we make a mistake. We are sending money away to educate other children, and that is right, I have no objection to helping others, but we should help our own first. Shall I neglect my own child and help my neighbor to educate his? No, mine first, and

then help the neighbor all we can. A dormitory for boys at the Nat- Mrs. Frances Underwood, Natchez, Miss.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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Your Boy

should be taught to save. It is a habit that is well worth cultivating.

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M. P. L. BERRY, Pres., Clinton, Miss.

BOOK NOTES

All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.

O. Olin Green, A.B., Th.M.
Hazelhurst, Miss.

"Beholding the bright countenance of truth in the quiet and still air of delightful studies."

The Crucible by J. A. Burns, Mt. Vernon, N. Y. William E. Rudge. \$2.00. The author is commonly known as "Burns of the Mountains," and the story he relates is that of the beginnings, the growth, and the widening influence of Oneida Institute. The book is particularly interesting to me as I served for six years on the board of trustees of the Institute. It is a remarkable story, and it is told in a most fascinating manner. Modest and retiring as Mr. Burns is it was only after repeated efforts of friends that he consented to write these memories. In his early life he became involved in the feuds which were then raging in the mountains of eastern Kentucky. He believes that it was only through the providence of God that his life was spared. One day a change came over this strong and stolid young man, and he cast aside his weapons and determined to do something for his people. For a time he preached the gospel, but soon saw that education was needed to make the gospel effective. The story related of his sacrifice and self-denial in his efforts to secure an education, and then to found a school without any prospects of financial support, of how he and his neighbors and friends toiled with their hands during the day on the first school building and slept on the shavings on the floor at night, of the opening day of school when more than a hundred boys and girls with eager hearts and bright faces came to enter, of how friends from the outside became interested and gave of their means to support the school so that from an humble beginning the institution grew to have a property valuation of nearly half a million dollars. The life and work of James Anderson Burns is one of the most sublime examples of faith, courage, patience, and dogged determination I have ever known. The book is thrilling with interest. The pen sketches are artistically drawn and remarkably true to life. These together with the numerous photographs, add greatly to the attractiveness of this volume.

The Scandal of The Cross by Edwin McNeill Poteat. Harper and Brothers, New York. Price \$2.00.

Whether we like it or not, the death of Jesus in its relation to sin is the center of the Christian religion. This statement is the pivot around which all the arguments of the author revolve. In the first chapter the writer discusses the death of Jesus as an event, as a deed, and as a doctrine and upon these builds a tremendous argument for the vicarious atonement. He believes that we are coming to grips with this great doctrine and that as we accept, or reject, this doctrine we shall either stand, or fall. The cross is

either a stumbling-block or the key that unlocks the universe. The author follows through the centuries the Christians estimate of the cross and gives in a most illuminating manner his own interpretation of this great doctrine. To him it is the crowning revelation of God's holiness, power and love. His discussion of "Tolstoy: Religion without Redemption" is thoroughly interesting and greatly informing. Dr. Poteat has handled this greatest theme in a masterly fashion and the book is a distinct contribution to the literature on the atonement. Every preacher should read and re-read this book.

Lausanne: The Will to Understand by Edmond Davidson Soper. Doubleday, Doran Company, Garden City, New York. \$1.50.

Dr. Soper is the Dean of the School of Religion of Duke University, Durham N. C. and was the official delegate from the Methodist Episcopal Church to the Lausanne Conference. The book is well written and demonstrates the writer's ability to give a faithful and accurate appraisal of the Conference which had as its objective to discover, if possible, a basis upon which their various religious bodies of Christendom could unite. Representatives of two bodies were conspicuous for their absence, namely, Southern Baptists and Roman Catholics. And while these two branches of Christian adherents are as far apart as the east is from the west, strange to say, they remained out of the conference for the same reason: There can be no compromise with the teachings of Christ, not even for the sake of unity. The writer thinks that some progress was made, but we doubt it, except that the Conference revealed in a most emphatic way the futility of any such effort. They met and aired their differences which were known before and each group presented their reasons why all the others should come and unite with them. I am glad Southern Baptists had the good sense to remain away from the Conference. Let us make it our "will to understand" and to follow the teachings of Jesus."

The Everyday Philosophy of Jesus and His Brother James. The Gorham Press, Boston. Price \$2.00.

The author has the happy faculty of being able to say things in a new way. His approach to his subject is quite different to what the reader may expect. The absence of controversy is refreshing in these days when everybody is trying to 'prove' something. The application of Jesus' teachings to every-day life is made in a very practical way. The book is invigorating to the spirit and stimulating to the mind. It will do great good.

Gentleman Grizzly by Reginald C. Baker. L. C. Page Company, Boston. \$2.00.

Those who like stories of wild life will greatly enjoy this book. Gentleman Grizzly is the chief hero of the various episodes recorded in the book. He is called "Gentleman" because of his genuine, rugged, manly qualities, and "Grizzly" because of his resemblance to a grizzly bear in

appearance. The reader will get many thrills out of these stories of mystery and daring adventure among the mountains of our great western country. The fine illustrations add greatly to the charm of this interesting book.

The Gateway of the Stars by the Rev. George H. Morrison, D.D., of Glasgow. These sixty-nine addresses have brought us under renewed obligation to Dr. Morrison. Listen to a few words of these titles: "The Garden and the Cross," "Maintaining the Glow," "The Ultimate Discovery," "The Three Centres of Love," "Contrasted Environments," "Watnign the Camels," "The Two Worlds," "Making Things Again," "The Tragedy of Renounced Service," "Over Prudence," and more than three score others just like them. And these are not mere high sounding titles either, there is in these messages high thinking and artistic expression. These is a poetic charm and a sweet tenderness running throughout the book. My brother preacher, you can't afford to be without this book!

Telling You How, or Leading Into Missions by Miss Juliette Mather, Young People's Secretary, Woman's Missionary Union, Southern Baptist Convention, Birmingham, Alabama Baptist Sunday School Board, price

This little book consists of a series of talks with counsellors of W. M. U. organizations, Sunbeam Bands, Girls' Auxiliaries, Royal Ambassadors, and Young Women's Auxiliaries. The book will prove to be an invaluable asset to leaders of these organizations and will, no doubt, meet a long-felt need among our missionary leaders and workers. Miss Mather is thoroughly equipped to write just such a book as the book itself well demonstrates.

Our Junior Department by Jeanette A. McNaughton. The Judson Press, Philadelphia, Pa., Price 75c.

This little book is appropriate to use as a text-book in church and community classes, or for supplemental reading. The author puts into story form the theory and practice of Junior work in the Sunday School. Junior workers everywhere will find this an excellent aid to them in their work.

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D. W. Garrett,
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(Box 553).

Doctor—"Your father seems hale and hearty at the age of 104."

Mountaineer—"Yep, but pap's slippin'. T'other day I heard him say he reckoned he'd take up the game of golf."—Ex.

IN MEMORIAM

Mrs. Margaret Eugenia Love Fair.
Louisville, Mississippi.

The Lord in His wisdom was pleased to call His devoted servant home on June 17th after giving her as a blessing to the people for nearly eighty years.

Mrs. Fair was born February 25, 1849. Her father was R. C. Love, an officer in the Confederate army. Her mother was Mary Jane Cheatham.

She was married in November 1865 to John Fair. There were born to them eleven children, three of whom died in infancy. The eight now living are in Mississippi: W. A. Fair, Inverness; John Fair, French Camp; Mrs. J. W. Lucas, Moorhead; D. L., Claud and F. L. Fair, and Mrs. J. K. Armstrong, Louisville; J. C. Fair, Cleveland. Her husband died August 23, 1889, the youngest son being ten months old at his father's death.

After the father's death, Mrs. Fair moved to French Camp to send the children to school. After their school opportunities at this place, she gave them the opportunity of going to college.

By her friends of Louisville she was called, "Mother Fair." Children were fond of her. The cook in the home believed in her. Children and servants are good heart readers. Mrs. Fair belonged to that distinguished class of mothers who are a benediction to the home and community and a source of blessing to the land. To her the home was a mother's throne to which we must ultimately look for all reforms.

It was the writer's good fortune to be her pastor for nearly four years, as well as pastor of four of her children, a daughter-in-law, and one son-in-law. She was a consistent church member, always for progress and attended evening as well as forenoon services as long as she was physically able. When she could no longer attend because of failing strength, she urged the children to leave her and go on to the services and keep the work going forward.

Finally when she knew the end was at hand, she called her children and in response to their weeping said: "Why weep? There is a brighter side. Look at that. All of you have been so good to me." Her children will call her blessed and the Cause which she loved will be continuously reinforced by them because of the example which she has given.

R. B. Gunter,
Former Pastor.

Mrs. Cora Coker.

This good woman died June 23. She had lived a Christian life for more than thirty-four years, faithful to her husband, Dr. B. L. Coker, of Newton, an ideal mother, loved by all who knew her best. Her death brings a shock to her church and all our hearts, as her last illness was so short and her death so unexpected. She was a great woman; loved her home and her church.

She leaves her husband and four children, a mother, brothers and sisters, and a host of friends and relatives to mourn her going.

C. S. Thornton.

Strong.

Mrs. Margaret Strong was born in 1845; died June 7, 1928. She was married to John R. Strong in 1896. He preceded her to the grave twenty-four years. She having no children made her home with Mrs. Cornelia Purvis, her sister. She joined the Baptist church in Kemper County in early life. She moved her membership to Antioch Church some fifty years ago. She had great faith in God, bore her sufferings with patience, was ready and anxious to answer the last call. She was buried at Antioch Cemetery to await the resurrection morning.

D. W. Moulder.

Tuggle.

John Tuggle was born June 15, 1860; died June 14, 1928. He was married to Miss Laura Harvey in 1860. To them were born eight children, three girls and five boys, two boys dead. He joined the Baptist Church at Zion Hill in 1885, moved his membership to Oak Grove some twenty years ago. His death was a great shock to his family and friends. He worked in the field all day, ate a hearty supper, laid down to sleep, and the next morning when they went to wake him up he was dead. Bro. Tuggle was a good man, loved his Lord, his church and home. He was buried in Oak Grove Cemetery.

D. W. Moulder.

Hawkins.

Lee Cleveland Hawkins, son of Carl and Dora Hawkins, was born April 13, 1909; died June 24, 1928. He joined the Baptist Church at Flora when twelve years old, was a faithful member. His neighbors say he was one of the best boys in the community. His death was a sudden shock to his family and many friends. He went with some more boys and was in swimming when taken with cramps and drowned. His Father got killed by a log train some twelve years ago. His Mother then married my cousin, George Moulder. They brought him back to Springfield Church and buried him.

D. W. Moulder.

COMO

There were seven additions to the church here, two of them for baptism, as one of the happy results of a meeting which has just closed. The attendance and interest were gratifying. The pastor did the preaching. The singing was led by Bro. Malcolm Todd, an able and pleasing student at Fort Worth Seminary. Bro. Todd hails from Durant, where he is held in high esteem by the brethren. His pastor, Dr. J. S. Riser, speaks very highly of him. I can testify to his winning personality and his efficiency as a song leader. Without his knowledge I take this opportunity to recommend him highly to any pastor who needs a capable helper in a meeting.

Judson Chastian, Pastor.

Fulton Revival.

Our meeting began June 17th and continued thru' the 24th. It was indeed a revival. The power of it is still evident in our church. There were five additions and about seven professions of faith. Rev. H. R. Holcomb, pastor of the First church Tupelo, did the preaching. His messages were plain, practical, and Scriptural. His messages were graciously received by our people. I have never had a preacher whose work was more acceptable. Bro. Holcomb is a native Mississippian, but has been out of the state for many years. I want, therefore, to commend him to the pastors of the state. He will do your church good if you can secure his help. He is one of our best preachers and is located in one of the best churches in the state.

Miss Sue Holcomb, daughter of Rev. H. R. Holcomb, did fine work with the boys and girls, for which we are indeed grateful.

The music during the revival was under the direction of local talent and aided greatly in the meeting.

We feel that our church will do better Kingdom work because of this meeting.

D. H. Waters, Pastor.

OH, MY HEAD!

Margaret: "My hands are very soft. I keep them that way by sleeping with gloves on."

Judy: "Do you sleep with your hat on, too?"

FILIAL PRIDE

"My boy," said the elderly millionaire at the end of a lecture on economy, "when I was your age I carried water for a gang of section hands."

"I'm proud of you, dad," answered the gilded youth. "If it hadn't been for your pluck and perseverance I might have had to do something of the sort myself."—Birmingham Age-Herald.

(Continued from page 10)

"And the cottage! You have deeded me the cottage also?"

"Yes, one for your home and the other to rent for an income."

"What does it mean, Nathan? Can you—Have you—Are you crazy, dear?"

"No, I am sane, Annie, but I have recovered from a chronic attack of blindness to the rights of my little partner. I have been having an eye-

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A. J. Ranson, President
E. A. Sloan, Dean

opening treatment for the past six months, but I was not cured until I lay by the roadside in the snow and sleet the other night, thinking I was going to freeze before help came. Things didn't seem the same as when I was well and strong. I have never treated you fair and square, Annie, although I have prided myself on my honesty. I let you help me prosper, taking your time and strength, and all the pay you received was board and a few clothes. Mrs. Tipton's new ideas started me to thinking, although I resented much that she said. As I lay out in the snow, dying, I thought, money making and getting ahead in the world did not seem to be the main things in life. I thought of my injustice to you, Annie, the woman I had vowed to love and cherish. I had failed to do my duty. I vowed that if the Lord would spare me I would pay my honest debts and make up to you as far as possible for what you have suffered in the past. Can you forgive me, Annie?"

"With all my heart, Nathan."

"We will not take boarders any longer, and I will hire a cook and other help that you need."

"Then we will rent this house and live in the dear little cottage."

"I leave all to your judgment, Annie."

And having had a just settlement with his partner, Nathan Hawkins closed his eyes in peaceful sleep.

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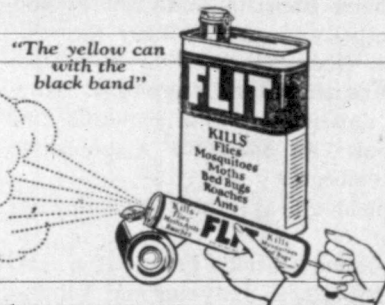
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THE SAD PLIGHT OF FIFTY MISSIONARIES By One of Them

We are rejoicing in the return of forty of our missionaries. This was made possible by the Christmas Offering of our noble women.

The sad plight of fifty other noble missionaries, whose salary (\$800) and travel (\$500) has not yet been provided for, is to me and others an irresistible appeal. It visualizes the unmistakable call of God and suffering humanity to our people, to send us back immediately to help "hold that line". This is a call extraordinary and an adequate response is imperative. There must be no delay. The demand of the hour is for immediate action. That we should fail to send these fifty back is to me unthinkable.

The Foreign Mission Board has no funds for this purpose. And unless the amount of salary and travel for one year is sent in by individuals or churches we shall not be able to return now. The funds must be additional to regular contributions and may be paid quarterly.

The inevitable, irreparable losses to us, our fields, and our churches are preventable now, but not later. We are in imminent peril of losing our morale, which would seriously affect our work for one hundred years.

Our schools, our hospitals, our churches, with our students, our sick, with our fellow Christians in the midst of unsaved multitudes are THERE; and are as sheep without a shepherd. We are HERE, cut off from them. Our isolation is unbearable, unnecessary, and is also disastrous to our great missionary enterprise at home and abroad. The duty, the responsibility and obligation of Southern Baptists, individually and collectively, is at this hour inescapable. God summons us to make some sacrificial offerings now. How dare any pastor or any church fail to make an adequate response to this emergency call?

Consider prayerfully the following facts:

1—Some stations have not a missionary left, as Laiyang and Tsining in North China. We have lost by death and resignation fifty missionaries. Six hundred out of nine hun-

dred schools have been closed, eighteen thousand children denied a Christian teacher, two hospitals closed and thousands of sick denied treatment.

2—Unparalleled opportunities confront our missionaries. Read Charles Leonard's letter, telling how nearly one million people have moved into his section recently. I refer to Harbin in Manchuria.

3—Weary missionaries need a furlough, but there is no one to take up their work. One faithful worker is afraid to take her furlough now lest Southern Baptists should fail to send her back!

4—The privilege of supporting a missionary on the field will be welcomed by many of our people. One of our good women from Florida met one of our missionaries at Chattanooga and is now supporting her. This method affords our people an excellent opportunity to visualize the work they are doing.

5—The recognition and payment of this debt would be a first step in the payment of all our debts next Christmas. Success now would mean success then.

6—It would certainly be a worthy memorial to our late beloved secretary, Dr. J. F. Love, and our late honored Dr. George W. McDaniel.

7—The Lord of the harvest speaks to us tenderly, saying, "This do in remembrance of me."

Two Meetings.

I had Rev. S. V. Gullett with me in two meetings, our meeting at Cohay Camps beginning on Thursday night before the third Sunday in June, closing Friday night the next week. Bro. Gullett came Saturday. He preached with great power. His sermons will not soon be forgotten. We visited more than one hundred and fifty homes. The church was revived. Many vowed to live closer to God. The church paid him well. The singing was led by Bro. L. D. Bassett. He knows how to sing and how to get others to sing. There were no accessions to the church, but we feel sure the word preached will bring forth fruit for the glory of God.

Our next meeting began the 4th Sunday in June with Good Hope Church near Pulaski. There was never a time when the people had

more work to do in their crops, though they made the sacrifice to come to church. The people kept saying they could not miss such preaching as Gullett was doing. We were closing the meeting Thursday night, baptized one that evening, and that night there were nineteen who joined for baptism. Next day Bro. Gullett was sick. I preached, two more joined for baptism and one by letter. We baptized that evening. Bro. Gullett preached another great sermon that night. So we received twenty-three members, 22 baptized and 1 by letter. I have been preaching there twenty-five years. It was one of the best meetings we ever had. The church invited Bro. Gullett back next year to help in the meeting. Bro. Gullett is one of our best preachers and a fine mixer.

The Lord be praised for the blessings.

D. W. Moulder.

Pastors'-Laymen's Conference.

The Winston County Pastors'-Laymen's Conference was held at Harmony Baptist Church on Saturday before the first Sunday in July.

It was indeed a great day for the Baptists of Winston County. All speakers were present and every subject well prepared. It was our happy privilege to have with us one of our State Workers, Rev. G. C. Hodge, who added much to the success of the day.

These meetings are proving very helpful to our county.

We regretted very much that we could not have with us our beloved brother, J. N. McMillin, who is our County Organizer, but on account of his ill health he could not be with us. Let us pray that if it be the Lord's will this great man of God may have his health restored.

It was the pastors' delight to have Bro. Hodge stay over for Sunday service. He preached at Harmony Sunday morning on the subject of "Stewardship," using as a scripture basis, 1 Cor. 6:19, 20. It was indeed a very suitable subject for us. Sunday afternoon we flivvered up to our fine little group of people at Macedonia, and enjoyed another great message from Bro. Hodge. It was surely a treat to both the pastor and the people who came out to both services. Bro. Hodge is certainly a worthy and consecrated preacher.

We have a great leader in our Stewardship and Budget Department. We thank the Lord for him. We are just anxious for him to be with us again.

Pray for the work in Winston County.

The Pastor, J. W. Kitchens.

Johnnie's Ma: "Johnny, there were three pieces of cake in the pantry, and now there is only one. How did that happen?"

Johnny: Well, it was so dark in there I didn't see the other piece."

Stranger: "Ah! Mrs. Mudge, one-half of the world is ignorant how the other half lives."

"Not in this village, miss."

Evangelist A. D. Muse, Shaw, Miss., has been in meetings in Texas all the year. He suffered complete loss of his big tent by winds in April, and is holding church meetings. He will be back in Mississippi July 15, and is open for church meetings in Mississippi for August and September. He returns to Texas in October.

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